

THE  
Doctrin<sup>a</sup> of the Sacrament  
of the Lords Supper handled.

And plainly layd open out of  
the 1. Cor. 11. 23. 24. &c.

Wherein the nature of this Sacra-  
ment is faithfully discussed, the matter  
of it, together with the necessity  
of often receiuing, truly declared;  
the words of consecration em-  
bowelled, and errors with the  
cauills of Papists found-  
ly confuted;



By Richard Preston Preacher of Gods word  
at Rushton in Northamptonshire.

*Ho every one that thirsteth come. Isay 55. 1.*

LONDON,  
Printed by N. O. for Iohn Bellamie, and are  
to bee sold at the South entrance of the  
Royall Exchange. 1621.

THE

Doctrine of the Sacrament

of the Lord's Supper handled.

And plainly layd open out of

the: Cor. 11. 23. & 24.

Wherein the nature of this Sacra-

ment is fully shew'd, and the manner

of it, together with the necessity

of it, is fully shew'd, and the manner

the words of consecrating are

show'd, and the manner

the words of the Lord's Supper

is shew'd, and the nature of God's word

is shew'd, and the manner

is shew'd, and the manner

Printed by W. O. for John Baskett, and for  
to be sold at the South entrance of the

Royal Exchange, 1671.





To the right worship-  
full, religious, and vertuous  
Lady, the Lady Alice Pemberton,  
wife to the noble and worthy, Sir  
Lewis Pemberton of Rushden,  
Knight, high Shriffe of North-  
hampton shiers, grace, and peace  
with all other blessings  
accompanying salu-  
tion.

MADAM,



Here is an  
old Pro-  
uerbe v-  
sed among  
vs, and no  
lesse true  
then

A z

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then old, that *Whereſoeuer*  
*God buildeth his Church, there*  
*the Diuell buildeth his Chap-*  
*pell.* This Prouerbe hath  
beene found true in euery  
age, euen from the begin-  
ning of the world, and is  
found true at this preſent  
day. For as God began to  
build his Church in righte-  
ous *Abell*, ſo likewise the di-  
uell began to build his  
Chappell in wicked *Caine*,  
the brother of *Abell*; and as  
God in theſe our dayes,  
doth build his Church, in  
Chriſtian Princes, vertuous  
rulers, holy, and reuerend  
Church gouernors, learned  
writers,

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writers, and zealous Preachers, (whom the enemies of God call, *Lutherans, Zwinglians, Calvinists, Heretiques, Schismaticques, Teachers of new learning, confounders of good order, &c.*) So the diuell ceaseth not to build his Chappell in the Papists, in the *Adiaphorists*, in the *Anabaptists*, in the *Arminians*, in the *Libertines*, in the *Epicures*, & in other such horrible monsters of wickednes: Nay more, in what field the good man soweth his wheate, in the very same field the envious man soweth his tares: And albeit this Sa-

Mat. 13. 24.  
25.

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thanicall dragon by Luciferian limbes, and hereticall Hypocrites, hath euer labored to enlarge his house; yet in this our age, (because his kingdome draweth to an end,) he carketh, and careth, rageth, and roareth, & like a right diuell bestirreth himselfe, to make his *Den of theeues* more ample, and large, not only among *Infidells*, but also among those that professe Christ; which is lamentable to see and heare. I let passe to make you acquainted with the great swarme of *Sectaries*, which almost couer the

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the earth like *Egyptian flies*,  
being indeed those *Locusts*  
which came out of the bottom-  
lesse pit. Neither need I re-  
cite how large, and wide a  
Synagogue the diuell hath  
built him in the pernicious  
sect of the bloud-sucking  
Papists, who are the more  
pestiferous to the Church  
of Christ, because, *that being*  
*inwardly bruiening Wolues,*  
*they cloathethēselues in sheeps*  
*apparell.* No sect that euer  
Sathan brought into the  
world, is more iniurious to  
the blood of Christ, more  
despitefull to Gods word,  
more cruell to the Saints of

Ex. 8. 21. 22.

Reu. 9. 2. 3.

Mat. 7. 14.  
10. 16.

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the Lord, more hurtfull to  
true Religion, then that sect  
of the Papists. They over-  
throw holinesse of life, and  
Gods power of remitting  
sins, by a distinction of  
veniall sins, by a concei-  
ted Purgatory, by saying o-  
uer a Pater noster, an Ave  
Maria certaine times toge-  
ther, by Indulgences, Tren-  
tals, Diriges, Pardons, and  
such like trumperies. They  
make the obedience of  
Christ, of no force by their  
merits, his sufferings of no  
value by their satisfactions,  
their penitance, whippings,  
eremitical progressions, &c.

ont.

A A

They

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They overturne the institution of the Sacrament of the Lords Supper, by their idolatrous sacrifice of the Masse.

To instance in some particulars y<sup>e</sup> Christ sat at the table when hee instituted his last supper, and turned his face to his Disciples: the Papists stand at an Altar, & turne their backs to the people: Christ spake openly and in a plaine manner, the papists either whisper to themselves, or speake in such a tongue as cannot bee vnderstood. Christ gaue the Sacrament of his body and  
guyd blood

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blood to his Disciples for  
to eate and drinke; the Pa-  
pists ( vncharitable *Hel-  
luones*) giue nothing to any  
man, but eate and drinke all  
alone. Christ ministred the  
myltery of his body in com-  
mon bread, the Papists mi-  
nister printed water-cakes.  
Christ ministred pure wine,  
the Papists wine (if they mi-  
nister any) mixt with wa-  
ter. Christ gaue the sacra-  
ment into his Disciples  
hands; the Papists put it in-  
to the peoples mouthes, as  
if their fingers were too  
base. Christ deliuered the  
sacrament to his Disciples,  
boold saying,



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saying, *Take ye, eate ye, drinke ye*: the Papists deliuer it not, but say, *Behold, honour, worship, reuerence your Maker here*; and then they hang it vp in a pixe, or a boxe, in so much, that often in the interim of the priests absence, a mouse creepeth into the boxe, and eateth vp their great Creator. Christ gaue the sacrament vnder both kindes, the Papists but vnder one kinde; they steale away the wine. Christ commanded his Disciples to eate his Supper in remembrance of him; the Papists say they haue him already

in

in

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in their hands, in their  
mouthes, in their boxes, in  
their pixes, &c.

These, and other such errors (else-where met withall) hath the diuell brought into the Church of Christ by the Papists, about the doctrine of the Sacrament of the body and blood of Christ: And (such is their impudency) they shame not to father them vpon the word of God, and ancient Fathers; when as both the word of God, and the writing of ancient Fathers are extreame enemies vnto the. I cease to speake how they  
hinder

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hinder the liberty and dignity of the Word; how they inuert the order of the institution of this Lords Supper; how they peruert the meaning of our sauiors words; how they trouble the Church with a late devised, but not their least respected errors of Transubstantiation. Your Ladiship cannot bee ignorant how Satan by these his hellish instruments, and by all means which they put in practise, endeauoureth to pull down the sides of Gods house, that the walls of his owne Chappell might be the bigger.

Who

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Who then must stand in  
in the gap, rolle away this  
stone, preuent this euil, stop  
those wide mouthes, pluck  
the venome from vnder  
their tongues, and bee able  
to keepe in Grace, the ordi-  
nances of the Lord, but you,  
& such as be of your worth,  
ranke, and profession? Ther-  
fore I haue made the more  
bold to prefixe your Ladi-  
ships name in the front of  
this my weake Infant, as a  
Patronage of it against al its  
enemies. And though it be  
a recompence too mean for  
your good word, and coun-  
tenaunce towatd me; yet it be-  
ing

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ing the best gift that my poverty can afford, I doubt not but according to your milde disposition, you will accept of of it. The matter it brings, is *the Doctrine of the Sacrament of the Lords Supper*, opened in a plaine and familiar manner, not sutable to the nice curiosity of our times, not elegant in words, and without all affectation, vnlesse of plainnesse, which in preaching I euer counted the best eloquence: The naked and naturall sense of the Text (if I be not much mistaken) is truely and faithfully embowelled, and withall

so

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so thorowly applied, that  
Gods Church and people  
may thence reape much be-  
nefit. *Whatsoever it is, I thought*  
*good to publish it: and in*  
*many respects me mouing*  
*to commend the protec-*  
*tion of it to your Ladiship. I.*  
*In respect of your zeale, and*  
*loue to the truth: therein*  
*imitating that patterne of pi-*  
*ety, the vertuous, godly, and*  
*holy Gentlewoman, Mistris*  
*Mary Pemberton your hus-*  
*bands mother, whom the*  
*whole countrey (as I haue*  
*beenetolde) hath highly es-*  
*teemed for the soundnesse*  
of

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of true religion, and for her  
constant perleuerance there-  
in. 2. In respect of your con-  
uersation, which (I speake  
to Gods glory) is such as  
may be accounted a mirror  
of vertue: for to your great-  
nesse you ioyne goodnesse,  
to your worthinesse good  
werkes, to your knowledge  
Christian kindnesse and be-  
nignity, &c. Besides, your  
care to bring vp your sweet  
children (the Lords blef-  
sings, and his rich inheri-  
tance) in the awe of the  
Lord, is so great and conti-  
nuall, that no day ouer-slips  
you to *sanctifie them*. Other  
a godly

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godly and heauenly carriages, wherby you haue adorned your holy profession, and wherein you haue excelled many daughters that haue done vertuously, shall praise you in the gates. 3. In respect of your singular loue to al Gods Messengers, welcoming them like Angels, though but strangers, into your house : hereby a good euidence is ministred to your owne heart, that you are translated from death to life. 4. Lastly, in regard of your countenance, good will, and fauour to mee, which on my part is euery way



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way undeserved. I must  
needes confesse that I am so  
deepely obliged vnto your  
Ladship, that the significa-  
tion of my thankfulness  
doth in equity belong vnto  
you.

These are the motives  
that drewe on this my pre-  
sumption to dedicate this  
my poore labour to your  
Ladship. In publishing it I  
am sure to meete with the  
censures of carping readers,  
who will taxe me much of  
rashnesse; Yet let such con-  
sider that at the making of  
the first Tabernacle, not on-  
ly such as brought *blew silk*,

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and purple, and scarlet, but o-  
uen the poorest sort, that  
brought Goates haire, and  
Rammes kinnies, were accep-  
ted. How meane fouer it  
be, if it may any way benefite  
Gods Church, especially if  
it may be any small meanes  
to further you to the right  
vnderstanding of the Sacra-  
ment of the Lords Supper,  
& to build you vp towards  
the Kingdome of heauen,  
I shall gaine that I most de-  
fire.

Thus craving pardon for  
my boldnesse, I commend  
your Ladiship to the Grace  
of God, who protract your  
dayes,

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dayes and yeares, according  
to his graces bestowed on  
you; and prosper and finish  
the good work that he hath  
begunne, by adding that  
which is yet lacking to  
your faith and graces, till he  
haue fitted you vnto, and  
filled you with glory and  
immortality. *Amen.*

*London, March 19. 1621.*

*Your Ladiships in all Chri-  
stian duty to be com-  
manded.*

*RICH. PRESTON.*

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haye and yeares according  
to his graces bestowed on  
you; and prosper and flourish  
the good work that he hath  
begunne, by adding that  
which is yet lacking to  
your faith and graces, till he  
have filled you unto, and  
filled you with glory and  
immortality, Amen.

Given at London  
the xxij. day of  
March.

Rich. Baskin.

TO THE READER.



# The Epistle to the Reader.

**C**hristian Reader, although I make little doubt but thou hast often either from thy owne experience beene brought to consider, or by the mouthes of Gods Ministers hast bin instructed, how wise wee are in casting for our temporall commodities, and how carelesse on the other hand, in the matters appertaining to God, and our owne peace: Yet suffer thy selfe once againe to be admonished of this point, which may so beneficially be thought vpon. A mo-

## To the Reader.

time wherunto, I will not fetch any  
farther, then from what thy eyes  
looke vpon, and thy hands handle.  
Here is a Treatise, the very title  
whereof doth draw thy respect to it,  
as dealing in a Theme so weighty,  
and needfull, as is the meditation  
of the Sacrament of the Lords Sup-  
per. This somewhat affecteth thee,  
yet neuerthelesse thou art not over  
willing to part with thy silver to  
purchase it, vnesse thou haue  
some good ground to buy a good pen-  
ny-worth. Well, I discommend not  
thy temporary warinesse, but wish  
thee sutable circumspection in spi-  
rituall businesses. Strike not, gen-  
tle Reader, to bestow two or three  
groates vpon a booke handling so  
worthy a subiect as this present  
Tractate doth. Let no preiudicate  
opinion fore-possesse thee, when cur-  
sorially ouer-looking it (as buyers  
vse

## To the Reader

use to do, thou findest not the margins, and bottom of the leaves taken up with quotations of old and new writers, as if forsooth therefore it were of no worth. Every laced, and garded robe is not the substantial, neither is every booke bepain- ted with allegations, most sound, & materiall.

The Author is farre hence (as I am informed) and wanteth opportunity to contrine his Epistle to the Reader: Ady selfe requested by the booke-sellar, according to the crutch of my apprehension, will say a little of the booke. Thou shalt therefore Christian Reader, if I bee not much deceived, finde a portion of Scripture familiarly, and soundly opened by way of doctrine, backed with reasons, pressed on the conscience with applications able to move affections, if the fault bee not thy owne.

## To the Reader.

owne. Thou shalt find a great aide according to the severall matters on severall occasions to build thee up in holinesse, and to plucke thee off from yeelding to such corruptions as thy own evil heart, or the wicked times may too much incline thee to. In a word, thou shalt meete with signes of some graces, and directions to other Christian practises, and (which I would not forget) every where where occasiō is offered, thou shalt perceiue a true Protestant spirit breathing, as if the times too much charitable towards Popery, had by a certaine antiperistasis, inkindled the godly Authors deuotion against it, so much the more. The numbers of men of which temper the Lord increase, granting for one such tenne, and for tenne an hundred, that many hands plucking at, and straking the lofty Tower of

of



## To the Reader.

*Of this sort, as though it may fall  
downe into deformed ruines, and  
desolations. Thus not making any  
greater preface, to no great booke,  
I recommend it, and al thy  
waies to our Lord Gods  
mercifull blessing in  
Iesus Christ.*

*March the 19, 1611.*

*Thine in the*

*Lord, Ez. Ch.*

**A**



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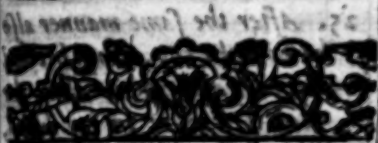
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# The Sacrament of the Lords Supper.

1. Cor. II. verse 13. 14. 25.  
16. &c.

23. For I haue receined of the  
Lord that which also I deliuered  
vnto you; that the Lord Iesus,  
the same night in which hee was  
betrayed, tooke bread.

24. And when hee had giuen  
thanks, he brake it, and said,  
Take eate, this is my body, which  
is broken for you; this doe in re-  
membrance of me.

Lords

B

25.

25. After the same manner also  
 he tooke the cup, when he had  
 supped, saying, This cup is the  
 New Testament in my blood,  
 This doe as oft as yee drinke it,  
 in remembrance of me, &c.

**T**He Apostle in the  
 former part of this  
 Chapter, hauing  
 laid downe cer-  
 taine rules concer-  
 ning comelinesse and holy de-  
 cency, touching the behauiour  
 of men and women, especially  
 in publicke places of Gods ser-  
 uice and worship: (as that the  
 man should be vncouered, but  
 the woman on the contrary, in  
 a Christian comelinesse, should  
 be couered, &c.) He beginneth  
 in the second part of the Chap-  
 ter, verse 17. to entreate of the  
 Lords



# *The Lords Supper.*

3

Lords Supper vnto the end of  
 the Chapter. And in the first  
 place from verse 17. to this my  
 present text, hee reprehendeth  
 the *Corinthians*, for that they  
 had abused this holy Instituti-  
 on, partly through Schisme, and  
 diuision, verse 18. 19. partly  
 through neglect of loue, one  
 would not tray for another, and  
 partly through gluttony and  
 drunkenesse. Now in the se-  
 cond place, for reforming these  
 abuses, the blessed Apostle  
 drawes the *Corinthians* to a con-  
 sideration of the holy Instituti-  
 on it selfe, which is set downe  
 from the 23. verse, to the 27.  
 verse.

B 2    Wherein

1. A preface before  
 the words of Instituti-  
 on, verse 23.  
 2. The Institution is  
 these 3. things, verse 24. 25.  
 3. The end and vse  
 of the Institution,  
 verse 26.

Touching the Preface, it is set  
 downe in the former part of the  
 23. verse; in these words, *That  
 which I haue receiued of the Lord,  
 I deliuered vnto you.* In which  
 words S. *Paule* iustifieth his ad-  
 ministration of the Sacrament  
 of the Lords Supper, and shew-  
 eth how he came to be a dispen-  
 ser of such a great matter, as the  
 Lords Supper is: Not by any  
 voluntary motion in himselfe,  
 nor by any want of mainte-  
 nance vrging him thereunto:  
 neither

*the Lords Supper.*

3

neither was ambition, ease, or  
honour his prouocation to this  
duty; but it was a bulinesse and  
charge committed to him of  
trust from the Lord: for the  
nature of the word (*Rec. then*) *Thap. 1. 10.*  
in this place, sheweth; that hee  
was so farre from vndertaking  
this office of his owne will, that  
it was rather forced vpon him,  
and giuen him in charge.

This Preface is a forcible  
reason to continue the *Corinthians*  
of their diuision amongst  
themselves; and their small re-  
gard of the Lords Supper; al-  
beit they perswaded themselves  
that the Apostle did deliuer his  
owne, and not the will of the  
Lord Iesus, which made them  
so carelesse of this holy Institu-  
tion; yer here he tells them that  
he spake no otherwise, and de-

livered no other matter, then that he had from the Lord Iesus: as if he might say, It may bee that the Sacrament is condemned of you, because you thinke that it is my owne invention; yet know you that whatsoever hath beene delivered therein by me, was not of me but of the Lord Iesus. I spake what was put into my mouth by his Spirit, and delivered the same which hee formerly instituted. This is the meaning and sense of this Preface, and from thence wee may gather these observations:

First, in that the Apostle Paul labours to reforme the disorders of the *Corinthians*, by telling them, that the Message hee delivered to them, was from the Lord Iesus, we learne this point:

That

That if there bee any thing amisse in the Church, or in the course of our lives, recourse for the redresse thereof must be had vnto the Word of God. Here we see the Apostle being about to reforme an abuse, touching the Lords Supper amongst the *Corinthians*, hee bringeth them to Gods word, & telleth them, that hee hath receiued another kinde of celebrating this holy Communion and Supper of the Lord out of the Word: *That which I haue receiued of the Lord,* &c. according to which hee would haue them to conformance themselves, and no more prophanely (as they had done) abuse this so holy an ordinance, and Institution of the Lord Iesus.

The same Apostle being about

1 Cor. 15. 3.  
Esa. 53. 5.

\* Iob 19.  
as. 26. 27.  
Esa. 26. 9.  
& 65. 18.  
Jonas 2. 11.

Psal. 119. 9

Gen. 3. 17.

to confute the error of those  
that denied the Resurrection, he  
bringeth Gods Word for his  
warrant, and tells them that  
their opinion is false; for other-  
wise hee had received of the Lord  
out of his word, and taught them  
how that Christ died for our  
sinnes, was buried, &c. and rose  
again the third day; and by  
consequence there shall be a re-  
surrection of all men, according  
to the Scriptures. So as the  
word of God is still apparent to  
be a touch-stone for the triall of  
all our actions and behaviours,  
and a speciall meanes for the re-  
dressing of thing amisse: where-  
with shall a yong man redres his way?  
In taking heed thereto according  
to thy words. Adam at first made  
small reckoning of the word of  
God, when he told him, That in  
that

that day he tasted of the forbidden fruit, he should die the death; but afterward when the Lord put him in mind of it again, he remembered both what God had said, and what himselfe had done, and forame to reformation. *Manasse* was a wicked Idolater, and caused the streetes to swimme with innocent blood, euen from corner to corner. The *Gentiles* were wicked people, walking in their owne wayes, *Acts 14. 16* carried away to dumbe Idols, *1 Cor. 12. 2* walking in the vanity of their owne mindes, *8 id.* *Eph. 5. 17. 18* vnwise, disobedient, declined, seruing their lusts, *Tit. 2. 11* Wantons, couetous, theaet, drunkards, *1 Cor. 6. 9* ignorant of God, *Gal. 4. 8* dead in trespasses and finnes, *Eph. 2. 1. 3.* and in a word, the  
 of 1 seruaunts

Gen. 3. 11.  
 &c.

1. 1. 1. 1.

1. Cho. 33.

2. 3.

1. King. 17.

16.

1. 1. 1. 1.

1. 1. 1. 1.

servants of all finnes, Rom. 6. 21.  
When the word of God was  
taught among them, they turned  
from Sathan and their I-  
dols, to sence the living God:

1. Thes. 1.  
10.

Thus it is plaine, that the  
word of God is a wonderfull  
meanes, sanctified by God, to  
redresse things amisse, and to  
deliuer a man from the euill way.

Prov. 3. 12.  
16.

Reason.

The reason why men must  
haue recourse vnto Gods word,  
and conforme themselves to  
it, is, because heerein God hath  
reuealed his will; what in euery  
thing he will haue vs doe, and  
what to leaue vndone, & there-  
fore it is called his reuealed wil:  
yea, a perfect law conuerting the  
soule, sufficient to correct, to in-  
struct, to comfort, and to make  
the man of God euery way per-  
fect.

Psal. 19. 7.

amirrol

1 To



For To confute the Papists,  
who preferre their chaffe and  
dung, their trashie inventions  
before the pure word of God;  
locking the same vp so fast, that  
poore people cannot bee ac-  
quainted with it: no manuell  
if they lye open to temptation,  
and all manner of ignorance,  
wheras they are denied the vse  
of the Scriptures in a knowne  
manner, which being truly  
taught and opened, are able to  
bring them to repentance, out  
of the snare of the diuel, at whose  
will they are now taken.

He for a wicked Father in the  
Councell of *Trent*, tyed vp the  
Scriptures from Lay-men, ma-  
king them beleue that their  
danger should bee equall with  
the men of *Babylone*, (loo-  
king into the Ark) if they shold  
looke

*vse 1.*

*2. Tim. 2. 16.*

*1. Sam. 6.*

looked into them. And *Pius*, the fourth Pope of that name, to the end hee might deterre the Laytie from reading the Bible, accounted it as a booke prohibited, marking it in the forehead with this stroake, *Noli me tangere*, God hath not given the Bible to Lay-men.

I

But this practise is against Gods commandement: enioyning the reading of the Word written, to all sorts of men, as well the vnlearned as, the learned. Thou shalt reade the words of this law before all Israel, that they may heare it, & learn to feare the Lord: and he names theremen, women, children, & strangers, Deut. 31. 11. Search the Scriptures. John 3. 19. Let the word of God dwell plentifully in you, Col. 3. 16.

Deut. 31.  
11. 12.

2. cor. 2.

2

Against the Example of  
Christ

Christ and his Apostles, who al-  
waies taught in known tongues,  
that the people might more easi-  
ly come to knowledge; & what-  
soever was written by them,  
they did write it in a familiar,  
knowne, and vulgar sort, that e-  
very one might learne it; and by  
patience, and consolation of the  
Scriptures might haue hope.

3. Against the ancient Fa-  
thers. *Chrysostome* saith, Al secul-  
lar, and Lay-men beare, and get  
Bibles to you, which are the so-  
ueraigne remedies of the soule.  
*Irenaeus* saith the *Valentinians* fell  
into heresies through their ig-  
norance of the Scriptures. And  
we read in *Nicephorus of Paphla-  
gia* a Lay-man, so commended  
of the Fathers for his singular  
knowledge in Diuinity, that he  
was thought worthy to beare a  
part

3  
In epist ad  
Col. 3. v. 16.

Contra Va-  
lentin. lib.  
3. ca. 12.

Niceph. lib.  
8. cap. 14.

part in the Night-Council. 10

By all this we conclude; that these enemies of the Word, are deceivers of the world, by distaining the written truth, and holding ignorance a maine pillar of their religion, and a foster-mother of their deuotion: needs must it walk in blindness, when the means of knowledge are taken away, and in darknesse, when the light is hid in secret, and put vnder a bushell.

Use 2.

Here againe may bee condemned and reprobued, all those that contemne the Word of God, and content themselves in their ignotancy, such suffer Satan to rule ouer them, for hee holds them vnder the power of darknesse, that they cannot come to amendment of life: these can willingly spend time

in

in reading ouer play-bookes,  
prophane histories, and fables,  
which are meirements to vn-  
cleannesse: but that time which  
they passe in hearing the Word  
of God, or in reading the same,  
they thinke euill spent. These  
can take into their hands the  
diuells bookes, Cards and Dice,  
instruments of idlenesse, and  
prouocations vnto all manner  
of wickednesse, as cursing, swea-  
ring, rayling, quarrelling,  
mispending of goods and  
time, drinking, beueling, &c.  
but they are loath to touch, or  
take into their hands the booke  
of God to reade, lest it should  
cut them short of their liberty  
to sin, which they loue as their  
lives. But seeing thou art a for-  
getfull hearer, as *S. James* saith,  
and dost call the word of God  
be-

*Iam. 1. 24.*

*25.*

*Eccl. 50. 17.*

be-

behinde thy backe, it is impossible for thee to bee reformed and reclaimed, and continuing so, thou heapest the wrath of God vpon thee against the day of wrath, when the Lord in the severity thereof will come against thee in flames of fire and against all those that would not obey the Gospell, nor suffer Christ to reigne ouer them.

2. Theſ. 1. 8.  
Luk. 19. 27.

*vſe 3.*

Is it so, that the word of God is able to recouer a man from his falls? let this serue to admonish vs, not onely to be carefull for attendance vnto the Word, but also inwardly to weigh it, and consider the working efficacy of it: for it is neuer without power to direct them, of whom it is well pondered and meditated. It is a hand to guide thee, if thou be in the right way.

a light to shine vnto thee, that thou slip not out of the way. If thou bee in ignorance, it will draw thee to vnderstanding; if hard of heart, it is an hammer to soften thee; it is fire to purge and cleanse thee; and whatsoever thou wantest, it is a storehouse of new and olde things to make a supply.

And for this Sacrament of the Lords Supper, it will direct thee in euery particular thereof. It may be, thou knowest not what this Sacrament is; goe to the Word & it will teach thee, and tell thee, that it is an ordinance of God, whereby Christ and all his benefits in externall rites are represented, sealed, and most certainly coneyed to euery faithfull Christian. It may be, thou knowest not how Faith is

C

nouri-

nourished by this Sacrament.

Phil. 2. 8.  
Tit. 2. 14.

Goe to the Word againe, & it will teach thee, 1. That Christ gaue himselfe for thee, 2. That the bread and wine, which thou doest take, eate, and drinke, are by Faith, the body and blood of Christ, the onely comfort and nourishment of thy soule, and so thy faith may bee confirmed. It may bee, that thou doubtst of thy selfe, and canst not tell whether thou art a worthy receiuer of this Sacrament or no, Goe to the Word, and it will teach thee, that if there be, first, Repentance, *Marke 1. 15.* Secondly Faith, *Ephesi. 3. 16. 27.* Thirdly, Loue, *1. Corinth 10. 17.* Fourthly, Thanksgiuing, *Luke 22. 24.* Then thou art a worthy receiuer.

Ioh. 6. 48.  
51.

I might instance in other points



points of this Sacrament, but these are sufficient to confirme vs in this point. That recourse vnto Gods Word, is the meanes to helpe and further vs to the knowledge of all points in this Sacrament. Oh let vs hide the Word of God in our hearts: Oh let not the Booke of the law depart out of our mouthes, but let vs meditate therein day and night: let vs obserue and do according to all that is written therein. Neuer shall we be able to performe the duties that God requireth, nor auoyde the sinnes that God forbiddeth, till wee binde the precepts of the Word vpon our heart, and tie them about our necks that they may be our continuall meditation.

Thus much of the first point,  
C 2 Againe,

Psal. 119.  
11. 105.

Ieshu. 1. 8.

Prou. 2. 16.  
Psal. 119. 97.

Againe the Apostle saith, *but received of the Lord, that, &c.* Hee doth not say that men sent him, or that any one taught him how to speake or deliuer his message, but he had all from the Lord Iesus. Hence we learne, That

Doctr. 2.

Gods Ministers receiue their Order from the Lord, they are fitted and qualified by the Lord to their Ministerial function. So *Paule* speakes of himselfe, that he had nothing as of himselfe, but all was from God, *I received of the Lord, that which I deliuered.* And whensoever God sent any to his people, hee gaue him first his gifts, and graced him with heavenly parts of wisdom, and endowments of spirituall knowledge; as may appeare in *Esaie* the Prophet, whom God sent forth

forth to his people; one of the  
*Seraphims* touched his mouth  
 with a coale from the Altar,  
 that he was sensible of the sup-  
 ply of Grace, and found him-  
 self ready to goe as the Lord  
 would imploy him. So likewise  
 in *Ezekiel*, of whom it is said,  
*That the word of the Lord came*  
*expressely to Ezekiel the Priest, and*  
*the Spirit into him to furnish him.*  
 The Lord encouraged *Jeremie*,  
 when he cried out, *I am but a*  
*child,* and told him, *Behold, feare*  
*not, I haue put my words in thy*  
*mouth.* So our Saviour Christ  
 told his Disciples, that he would  
 make them fishers of men, that  
 is, that they should bee fit for  
 the seruice to which hee ordai-  
 ned the; thereupon he breathed  
 on them the holy Ghost, and en-  
 dued them with power *sed on high.*

*Esay 6.8.*

*Ez. 1.3. &c.*  
*2.2.*

*Ier. 1.6.9.*

*Ioh. 20.22.*

*Luk. 24.24.*

It is plaine then that no Ministers doe come from the Lord without his orders.

Reas. 1.

Pro. 10. 16  
Pro. 29. 8.

1 Because it is contrary to the grounds of Gods holy wisdom, to send any without their orders and gifts: As vinegar is to the teeth, and smoake to the eyes, so is the sloathfull to them that send him. No wise man will send a foole of an errand, no more will God entrust a dumb greedy dog with his Embassage.

Reas. 2,

2 As all the faults and absurdities in word and worke of foolish and sinfull seruantes, are impured to the reproach of their masters that imploy them: So if any messenger coming from the Lord, should either miscarry, or deliuer a false message, or give liberty or collation

tion

tion to commit sinne, or adde,  
or diminish his message; the  
fault would not so much be laid  
on the messenger, as on God  
that sent him: therefore the  
Lord hath bene ever especially  
carefull to send forth none but  
such as haue bene well qualifi-  
ed, and might deale truely with  
him in the deliuey of his mes-  
sage.

3 God sitteth and furnisheth  
his seruants with gracious gifts:  
1. that by their industrious, dis-  
crete, faithfull, and sound dea-  
ling, God might gaine credit,  
and glory to himselfe. *Salomon*  
tellet vs, that a faithfull mes-  
senger refresheth the soule of  
his master that sent him: how  
much more then will the Lord  
bee delighted with, and shall  
haue his Name glorified by the

*Reas. 3.*

*Pro. 25.13*

diligence, prudence, and faithfulness of those whom hee sendeth abroad into his harvest, filled with all knowledge of his will? 2. That his Church might thrive; for when the wholesome doctrine of the Word is delivered by those that are furnished and prepared therewith, then the graces of Gods people may be stirred vp in them, and others may bee added to the Church thereby: and no maruell if the people thrive and grow, when their Pastors give them their meate in due season, feed them with knowledge and vnderstanding. 3. That they might gaine reuerence and estimation to their persons: *They that labour in Word and Doctrine are worthy of double honor.* Paule testifieth of the Galatians, that they

Jer. 3. 15.

1. Tim. 5.  
17.

*the Lords Supper.*

29

they esteemed so reuerently of him, as that *they receiued him as an Angel of God*, that is, as a messenger sent ready furnished to them of the Lord.

Gal. 4. 14.

And the same Apostle when hee sent *Epaphroditus* a faithfull Minister, and his companion in labour, to the *Philippians*, hee bids them *receiue him with all gladnesse in the Lord*, that is, as one come vnto them from God. These are the reasons to proue that God will first fit and furnish his seruants, before they shall go forth to deliuer his message. *The Vses.*

Phil. 1.

1 This may reprove those that thrust themselves into the Lords businesse without his warrant, that *runne before they bee sent*: such bee no Ministers of the Lord, he hath not put them in-

*Vse I.*

Ier. 23. 21.

to

to orders: though they stand  
 vp in the Pulpit, yet they are  
 none of his Preachers; they are  
 counterfeit Dogge-leaches, and  
 pretended Chyrurgions, they  
 are idle and lazie; they are co-  
 uetous and flatterers; they are  
 foolish and ignorant, &c. All  
 which prouoketh the Lord to  
*refuse them that they shall bee no*  
*Priests vnto him.*

Hosca 4.6.

Obiect.

*Obiect.* But the most vnwor-  
 thy of them are euer boasting  
 of their calling: they are called  
 of the Church to bee Ministers  
 for God, & therefore they can-  
 not be disallowed.

Sol.

*Sol.* I confesse indeede, that  
 there is an ordinary calling of  
 the Church, which is necessary  
 for the making of a Minister:  
 But yet the outward ordinary  
 calling of the Church alone, is

OJ

not



not sufficient to make a man a Minister of the Lord, vnlesse he be also inwardly called of God, and fitted with gifts (as with the spirit of God in wisdom, and in vnderstanding, and in knowledge, and in workmanship, and in strength, and with another heart, &c.) to discharge the duties of the place to which God calleth him. And therefore whosoever taketh vpon him the charge ouer a people, must look narrowly vnto himselfe, and see whether hee bee put into orders by God. Vnlesse he haue a testimony that God hath called him inwardly, as well as the Church outwardly, all is to small purpose; hee is none of Gods Minister, hee is crept into the Church of God by the window, and God neuer set him apart

to

Exod. 31.

2.3.

1. Tim. 1.12

1 Sam. 10.

9.

Mat. 23. 13.

Exposit. in  
Mat. 5.

to his holy seruice: but rather  
as a iust Iudge, will say to him,  
*Friend, how camst thou in hither?*

Hence it was, that Tyndall  
that blessed Martyr did sharpe-  
ly reprocue such kinde of Mini-  
sters, saying, In what case are  
they that haue Benefices, and  
preach not? Verily, though  
they stand at the Altar, yet are  
they excommunicate, and cast  
out of the living Church of al-  
mighty God. And againe,  
Priests that preach not are none  
of Christs, nor of his annoynt-  
ing, but seruants of the beast,  
whose marke they beare. Oh  
that all ouer-hasty Ministers  
wold well consider these things,  
and rather vndertake any other  
calling, then this so weighty a  
worke, without direction from  
the Lord. A notable president

we have for them in the Prophecy of *Zechariah*, where the Prophet speaketh of some such Priests as pestered the Church in his time, that *They should no longer weare a rough garment to decerne: But he shall say, I am no Prophet, I am an Husbandman: for man taught me to be an Herdman from my youth.* Then better it would be for Gods Church, she should bee governed by the men of God; and more comfortable to themselves, though their life be more painefull.

*Zech. 13. 4.  
5. 6.*

1. This may teach all Ministers to trye and examine themselves, whether they bee the Lords Ministers: If they, 1. finde themselves ready vpon all occasions to goe when God bids, and to returne when hee calls: 2. If it bee vnto them as  
meate

*vse 2.*

Isa. 58. 1.

Act. 10. 33.

1. Thes. 5.  
14.2. Tim. 2.  
15.

meate and drinke, to do the will of God their Father that sent them: 3. If they cry aloud and spare not; if they lift vp their voyces like trumpets, and shew the people their transgressions and sinnes: 4. If they deliuer nothing but that which they haue receiued, and all that which they haue receiued: 5. If they deliuer sound Doctrine, and the wholesome word of truth: 6. If they diuide the same word aright, and giue euery one his owne portion: Warning to the vnruely, comfort to the feeble minded, if they binde vp the broken hearted, &c: 7. If they study to approue themselues (their liues and hearts) vnto God, as men that neede not be ashamed: 8. If their lips pre-serue knowledge: 9. If they be ready

ready to every good worke, and have their conversation in heaven, purging themselves as Christ is pure. If these things be in them, then it may be truly said, that they are the Lords workmen, that hee hath placed them in his watch-tower, that they have received gifts from above; that they are Ambassadors for Christ; that he hath powred of his Spirit vpon them; and given them orders for the Ministeriall function, to discharge it.

Thirdly, the Apostle saith, *I have received of the Lord that which I delivered, &c.* I have not dealt deceitfully with you, to give you any Sacrament of my owne invention, but I have delivered that very same Sacrament and words also that I received from the Lord Iesus Christ.

TIT. 2. 1.  
Phil. 3. 10.

Doct. 3.

Christ. From hence then in the third place we learne: That

God alone is the Author, and appointer of all our Sacraments; whereby Gods inward graces are represented, sealed, and conueyed vnto vs. And for this cause our Apostle heere saith, that the Lord Iesus, God-man; and man-God, (not any man alone, nor Angell, nor Saint) took bread and wine, &c. that is, hee alone instituted this holy Supper. The likewee may see in the other Sacrament (for wee haue but two Sacraments vnder the New Testament, 1. Cor. 10. 1. 2. 3.) Christ alone giueth commandement to his Disciples, and in them to all his faithfull Ministers, to Teach and baptize in the name of the Father, the Sonne, and the holy Ghost.

Mat. 28. 19

Now

Now God ordaines every Sacrament by his Sacramental Word, and this is due two wayes.

First, by giuing a commandement; whereby he commandeth his Sacrament both to be administred and receiued, *Mat. 26. 26. & 28. 19.*

Secondly, by making a promise, whereby he hath ordained that the Elements shall bee instruments and seales of grace.

The reason why God alone must be the author of every Sacrament, is, because every Sacrament, which is but a signe of grace, can confirme nothing, vlesse it be by the consent and promise of him, from whom the grace promised must bee receiued; But every good gift and good grace is from God alone.

D there-

*Accedit  
verbum ad  
elementu,  
et fit Sacra-  
mentum:  
Aug. s. 7. h.  
anne trad.  
80.*

*Reas. 1.*

*Iam. 1. 17.  
Mal. 3. 1.  
Heb. 2. 6.*

therefore it must needs follow, that God is the author of the Sacrament.

Use 1.

1 This serues to confute the Papists, who doe not onely content themselves with polluting these two holy Sacraments of the New Testament many and sundry wayes, but also most impudently and arrogantly, take this priuiledge of ordaining Sacraments vnto themselves, which belongeth to God alone: and therefore they make more Sacraments then Baptisme and the Lords Supper, by adding five others vnto them: First, Confirmation: Secondly, Repentance: Thirdly, Orders: Fourthly, Extreame Vnction, or annoynting: Fifthly, Matrimony. All these howsoever they are holy Ordinances for other ends,



ends; yet they are no Sacraments. For 1. They cannot confirme Faith: 2. Neither are they so proper to the Church as Sacraments are: 3. Neither have they any commandement of God to bee Sacraments: 4. Nor his promise of being signes and seales of grace.

2. This must teach vs to come prepared to the Lords Supper; all the dainty dishes therein are of the Lords owne prouision. If a man should bee bid a guest to sit at the Princes table, to eat of the dainties of the Princes prouision, he would without all doubt trimme and prepare himselfe, as *Ioseph* did to come into *Pharaohs* presence. Now wee know that the Sacrament is a supper of the Lord Iesus his prouision, he hath prepared his

*Vse 2.*

Pro. 9. 2. 3.  
1.

Use 3.

chaire, and furnished his table, as *Salomon* saith, and hath given vs a kinde Innitation, saying, Come, eate of my bread, and drinke of my wine. Therefore we ought to examine our selues wherein wee haue offended the Lord of this feast, that we may repent of our sins done against him, and so we shall come prepared to this royall Banquet.

3 This may let vs see and acknowledge Gods great loue, in that hee hath not onely given his Word, which were sufficient (hee being a God of truth,) but also for the strengthening of Faith, hath added his great seales, the Sacraments: His creatures in them shall let vs see so much of his goodnesse, as shall leaue vs without all excuse if wee receiue them not worthily,

ly; but otherwise vpon our worthy partaking of them; all the benefites of Christs death and suffering shall be ours.

Fourthly, *Paule* goes forward and saith, *I haue deliuered*; that is, I haue done my Lords will, revealed his counsell: or I haue rightly disposed, and deliuered that to you all, which my master gaue mee in charge; I haue not kept any good back. Hence we learne, That

Ministers are Gods stewards, the Lord hath made them *Rulers ouer his house*, that they may distribute his meate and allowance according to his minde. In every steward there is required two things: 1. Wisedome; 2. Faithfulnesse. 1, Wisedome, to prouide things necessary before hand for after times: a wise

D 3 steward

*Doct. 4.*  
*Luk. 12. 42*

steward staves not for the mor-  
 row, to see what it will bring  
 forth, but while it is said to day,  
 he takes the time. 2. A wise  
 steward hath a forecasting head,  
 for he is euer plotting, and con-  
 tinuing how hee may put forth  
 his masters goods to the best  
 advantage. 3. Lastly, a wise stew-  
 ard prouideth not dishes all a-  
 like, but of sundry sorts; courtes  
 meates for seruants then for  
 sonnes: milke for weaklings  
 and infants in Christ, and strong  
 meate for those that are grown  
 vp in Christ. This was the prac-  
 tise of Paule, for hee saith, *Hee*  
*gave the Corinthians milke to*  
*drinke and not meate, because they*  
*were not able to beare it.* One and  
 the same meate agreeth not to  
 all men, Bread that strength-  
 neth the life of strong men, kil-  
 leth

1 Cor. 3. 2.

leth little children; and honey  
that nourisheth olde persons,  
breedeth gripings in the belly,  
and knoweth the bowels of smal  
infants.

3 Faithfulnesse is required in  
a Steward: 1. To distribute his  
maisters meate, according as  
his master pleaseth: that is, the  
pure word of God without any  
mingling. Hee must deliuer  
wholesome foode, not poyson-  
full, infectious, or hereticall tra-  
ditions of Popish Friers, Poets  
or Philosophers. He must not  
give stones for bread, nor ser-  
pents for fishes; but as a good  
dispenser of Gods Mysteries,  
if he speake, he must do it as the  
words of God; if he minister, he  
must doe it as of the ability  
which God ministreth; and if  
he receive a gift, he must mini-

2. Pet. 4. 11

2. Cor. 4. 5.

ster the same as a good disposer. This was the practise of Paule, *we preach not our selves, but the Lord Iesus, and our selves your seruants, for Iesus sake.* 2. Hee must deliuer all his masters allowance, else hee is an vniust steward: hee must keepe nothing backe, but deliuer the whole counsell of God, as S. Paule did; then if any one dye, the fault is not in the steward, who faithfully gaue him his portion, but in himselfe through neglect.

yfer,

1. This serueth to reprove diuers sorts of stewards: First all those that prouide strange meates, the chaffe and inuentions of men; too many imprudent stewards had rather bee trading in humane wits, as the writings of Councells, Monkes, Postillars,

Boſillars, Poets, and Philoſophers, or elſe in ancient Fathers, then in the wholeſome word of God.

Secondly, all thoſe that provide meates which are hard to digeſt, as vaine eloquence, bombarded and ſtrange new coyned words, which amaze their hearers: theſe men ſhew their ſmall deſire to conuert ſoules to God. Affected eloquence, as meate ſweet at firſt in the mouth, may for a time tickle and delight the eares; but afterward it will goe downe like ſharpe grauell into the belly, or elſe ſuddainly vaniſh away like the ſound of muſicke without fruit.

Thirdly, all thoſe that provide vnprofitable meates, that deliuer Doctrines neither wholeſome nor tending to edification.

on. Many take great paines to answer foolish questions, that they haue made to shew their wit: to whom a man may say when they come down from the Pulpit, as once *Phanorinus* the Philosopher said to a proud & arrogant Grammarian, Sir, you haue wearied your selfe and others with an idle discourse.

Lastly, all those that prouide good and wholesome doctrine, but doe not distribute it, nor apply it to mens consciences: Doctrine & application should not be separated, for it is to take the life from the body: Application is the very life of Doctrine. Hence it was that the Apostle made this the principal end of preaching the word of God; namely, to speake to *Edifying*, to *Exhortation*, and

1. Cor. 14.  
3.

—110

to



to Comfort. And hee exhorts  
Timothy to giue attendance  
as well to Exhortation, as to Doc-  
trine.

1. Tim. 4.

This may informe vs of  
the great worke, and weight of  
businesse that lyes vpon the  
shoulders of Gods stewards:  
for if they must be wise to fore-  
cast, and provide all things per-  
tinent, and necessary to Gods  
household, and when they haue  
provided them, must giue euery  
one in the household his por-  
tion due sort, season, and after  
a good order: Then not euery  
lame and maimed son of Gen-  
tlemen, whom they preferre to  
this seruice: nor hee that can  
ride and runne, and make the  
greatest means to get a Church  
liuing; nor he that is a riotous  
master of the Churches patri-  
mony,

Use 2.

2. Tim. 4.5

Vse 3.

mony, is a steward sufficient for these things: but hee that is sent by the Lord, as his labourer into his harvest, and watcheth in all things to *doe the worke of an Evangelist*, well gitted, and well qualified, and called of the Lord, is the Lords Minister, and fit for his stewardship.

3 This point serueth to stir vp euery steward of the Lord to a faithfull performance of his duty. It is not enough to set the meate, the word of God before the people, but by diuiding it aright, he must fitly apply it to seuerall places, times, and persons: and whether he teach, exhort, rebuke, or comfort, yet stil hee must labour to pierce into the hearts of men, and to speake to their soules and consciences.

4. This

¶ This may teach Hearers  
 their duty; as namely, first to  
 esteeme of Ministers as Gods  
 stewards. Secondly, to waite  
 and depend on them, for their  
 meate and nourishment, euen  
 the word of God, the foode of  
 their soules; as the *Egyptians* did  
 waite on *Ioseph* in the time of  
 famine, for the opening of the  
 Kings Granary, that they might  
 haue reliefe; and as the naked  
 bird waiteth the comming of  
 her damme, that shee might re-  
 ceine foode from her mouth.  
 So let all Gods people waite  
 vpon his stewards in time of spi-  
 rituall dearth, that they may re-  
 ceine reliefe to satisfie their hun-  
 gry soules. And thirdly, to call  
 vpon them for their portion in  
 spirituall things; for as seruants,  
 they may vrge the stewards to  
 faith-

Use 4.

1. Cor. 4.1.

faithfulnesse; and looke to obtaine at their hands whatsoever portion their Lord and maister hath allowed them.

5. We learne another point in this preface, the Apostle had spoken vnto them from God; and told them before, that they did not imbrace him nor his message as from God: and now in this place hee vrgeth it vpon them, and tells them, that for his part hee deliuered not any thing, but what hee receiued from God; which one would thinke might moue them to receiue his message that he deliuered. Hence obserue, That

*Doct. 5.*

As Gods Ministers are to deliuer nothing vnto his people, but that which they haue from God; so the people are to receiue that which is taught, as

as

from God. For if euery faithfull teacher must haue a care that he deliuer nothing vnto his people but that which hee hath receiued of the Lord, then euery hearer must bee as carefull to heare, and receiue it as from the Lord.

A notable example of this carefulnesse we finde in the people of *Thessalonica*; for whom the Apostle *Paule* giueth thanks to God, because *They had receiued the word of God, not as the word of man, but as it is in truth, the word of God, which worketh in all them that beleene*: They respected not so much the earthen vessels, in which the heavenly treasure of Gods word was conueyed vnto them, as the Iewell of Gods word it selfe, and God the author from whom it was sent.

1. Thes. 2.  
13.

sent. And hence it came to passe, as it followeth in the same place, that it did worke for the saluation of so many as did beleeue. And indede, the word faithfully deliuered, becometh vnto the *Elect*, the *sweet sauiour of life vnto life.*

2. Cor. 2.  
16.

Reas. 1.

2. Cor. 5.  
20.

Gods ministers are Gods messengers, for so S. Paul speaks: *We are Gods messengers; entreating and beseeching you in Christs stead, to be reconciled to God.* Now we know and see by experience, If a messenger come from a Prince, neither doth he his message in his owne name, neither doth the party to whom hee brings it, receiue it as from himself, but as frō him that sent him. Euen so we that be Ministers in the Name of God, in Gods stead, for your infirmity doe ex-

create

treate you, &c. But the words we speake are not our owne, but of the Lord.

*Ob. 1.* But it will be said of the Ministers, as once *Corah* and his companions said to *Aaron*, and *Moses*, *You sons of Leuy, you take too much vpon you: What doe you make your selues? Must your sayings be receiued as Gods owne words? Who can beare it, that you should be so presumptuous?*

*Sol.* Whereas we are thought to take too much vpon vs, because wee reueale the counsell of God, this is no presumption, but a meere slander; for we haue learned not to preach our selues, but Iesus Christ; & to account ourselues no more then the Ministers by who ye beleue: & albeit it hath pleased God to call vs his labourers, and Co-workers

Object.

Num. 16. 3.

Sol.

1. Cor. 3. 5.

2. Cor. 6. 3.

E with

Vse 1.

with his Grace: yet we confesse, that the whole encrease of our labour, and worke doth belong vnto God.

Vse 1. This serueth to reprove those, that stoppe their eares, refusing to heare the voyce of the Charmer, charme hee neuer so wisely: They neuer consider that Ministers speaking by vertue of their office, are Gods messengers, which is the cause that they turne themselves from hearing of Sermons, supposing them to be nothing but matters of reproach.

2 All dull and drowfie Hearers may heere iustly be reprobued, that heare, and heare not. As Chrysost. said of idle Priests, *There are many Priests, and yet but a few Priests*: so wee may say of Hearers, there be many Hearers,



ters; and yet but a few Hearers  
that pricke vp their eares with  
reuerend regard and attention:  
they rather looke for a fit place  
to sit easily, or else to fill vp the  
number in the congregation. If  
a man should aske account of  
them touching their hearing, as  
*Dauid of Ahimaas* touching his  
message, they would answer to  
such a purpose as he did, *I saw a*  
 *tumult*, said *Ahimaas*, *but I know*  
*not what*: So these heard a great  
noyse, and many good words of  
God, but what they know not.

2. Sam. 18.  
19.

3 All itching eares may also  
be reprobued, that listen rather  
to fables, *then wholesome words*,  
*which are according to godlinesse*.  
These nice *Athenians* that hunt  
after nouelties, and mishapen  
sentences, are like the dainty  
Gentlewomen that cast off all

2. Tim. 4.  
3. 4.

solid and substantiall dishes,  
and feede vpon nothing but for-  
ced dishes, and cook't conceits,  
though the ground of them in  
comparison, be no better then a  
Boot-shanke, as we vse to say.

o If any man will bee so friuo-  
lous as to pester his sermons  
with idle fabulous stories, hee  
shall sooner finde attention  
in our people, then he that with  
greatest *Evidence of the Spirit, &*  
*power of Christ deliueres the deepe*  
*mysteries of Saluation.*

4 All those that reiect the  
Lord in his Ministers may be re-  
proued; their scornes and dis-  
dainefull speeches are ascended  
vp to heauen, and the Lord hath  
taken notice of them, to con-  
demne the scorers and con-  
temners of his Word; but to  
comfort his seruants in the con-  
tempt

# the Lords Supper.

53

tempt that is call vpon them;  
*He that despiseth you despiseth me.*  
*Paul* also could say, that *He*  
*which despiseth, despiseth not man*  
*but God.* Let therefore Gods Mi-  
 nisters edort themselves, euen  
 as *Aaron* and *Moses* did, when  
 the people began to repine a-  
 gainst them: *what are mee,* say  
 they, *that ye murmured against vs?*  
*Your murmurings are not against*  
*vs, but against the Lord.* And if it  
 bee that the people deale frau-  
 dulently with them, yet it will  
 bee said to the fraudulent dea-  
 lers, as it was to *Ananias* and *Sa-  
 pphira,* *You haue not dealt wickedly*  
*with man, but with God.*

2 This may reach all Hea-  
 rers and Learners, to come to  
 the receiuing of Gods Ordinan-  
 ces with al feare and trembling,  
 reuerence, and attention, as if  
 they

Luk. 10. 16

1. Thes. 4. 8

Exod. 16.  
7. 8.

Ag. 5. 4.

vse 2.

E 3

they came not to heare man, but God. If Eglon an Heathen rose out of his Throne when Ehud told him he had a message to him from God: If Herods words shall be accounted as the voyce of God, not of man: And if Pilate tremble when he heares of dealing with the Sonne of God: Much more should wee with all reuerence, and feare, receiue the voyce of God sounding in his ministers, considering the maiestie, wisdom, and power of the Author of that voyce.

*Q.* But how may I know that God speaks in the Minister?

*Ans.* First, by the searching power of the Word that he deliueis: It discerneth the most secret thoughts and intentions of the heart, which man himselfe cannot discry. In this respect thou

canst

canst not otherwise chuse, but  
say, *God is in vs of a truth.*

1 Cor. 14.  
25.

Secondly, by the no lesse then  
miraculous change, it workes in  
the hearts of men in whom God  
will haue it effectuell to saluati-  
on. Thirdly, by the truth of it;  
there is no vntruth in that  
which God deliuereth: for his  
Iudgements are truth, and his  
word is truth, and God himselfe  
is the God of truth.

Psal. 19.

John. 17. 7

Fourthly by the maiestie of  
it, though it bee carried in base  
and slender vessells, yet it pre-  
uailes to draw the minde to  
subiect the very thoughts, and  
conscience to obedience and  
reuerence.

2. Cor. 10.  
5.

Lastly, by the trembling awe,  
that it strikes the conscience  
with. *Pelux* that could, as we  
may say, haue commanded a

troupe of men, and haue made thousands afraid; yet weake *Paule*, that lay fast in bonds, strikes this great Iudge with trembling at the hearing of Gods voyce.

Oh therefore whatsoeuer the Lord shall command vs by his Ministers, let vs resolute to doe it; and whatsoeuer they shall deliuer in the name of the Lord, let vs heare, and receiue it: yea as the Prophet saith, *Let vs tremble at the words of God.* Thus much of the preface.

1Sa. 66. 1.

*The Lord Iesus, the same night in which hee was betrayed, took bread, &c.*

**N**ow followeth the Institution of the Sacrament of  
the

the Lords Supper it selfe, and the celebration thereof; when the Apostle had delivered this Supper to the *Corinthians*, and they had abused it, some by gluttonie and drunkenesse, others, by hatred of their brethrens persons, others by making diuisions and debates, and others by a neglect of it, as if it had beene the Apostles owne institution; then he was yrged, and moued to make knowne the Author of this Supper, the end of it, and the institution it selfe: wherein we may consider these three things. 1. The time, when this Supper was instituted; *The same night in which Iesus was betrayed.* 2. The matter of this institution, *Bread, and wine,* signifying the bodie, and bloud of Christ. 3. The manner

ner of this institution : wherein also may bee obserued. 1. *The workes of Christ* ; 2. *His words.*

1. *His workes*, hee tooke the Bread, and likewise the Cup. 2. *He gaue thanks.* 3. *Hee brake the Bread &c.* 2. *His words.* 1. *take.* 2. *eat; drinke.* 3. *This is my Body, this is my blood. &c.*

*to the contrary  
of the  
word.*

First, for the time when the Lord Iesus instituted his last Supper, that is set downe, 1. By an emphaticall note, *The same night.* 2. By an accident that befell our Sauour Christ that night : *he was betrayed.*

*The mea-  
ning of  
the words.*

This word *Night* is vsed sundrie waies : sometimes it is vsed for ignorance of God, and want of knowledge, *he Tnight is farre spent*, that is, ignorance is much decayed, *Rom. 13.* Sometimes it is vsed for much affliction, *night shall*



shall be vnto you, that you shall not  
haue a vision, that is, much trou-  
ble shall befall you, *Mica. 3. 6.*  
Sometimes it is vsed for darke-  
nesse. *The night commeth, when  
no man can worke,* that is, darke-  
nesse commeth, *Ioh. 9. 4.* And  
sometimes it is vsed, and that  
most commonly for that time,  
that comprehendeth darkenesse,  
and succeedeth the day, and so  
it is taken in this place: *The  
same night,* that is, that night  
wherein *Indas* the child of per-  
dition sell from his Master, be-  
ing possessed of Satan, and be-  
trayed him, that is, dealt trea-  
cherously with him, seeming a  
friend before, but now proouing  
a traitor. In a word: that same  
night, that wretched *Indas* be-  
trayed his Lord, and Master,  
and delivered him up into the  
hands

hands of the Iewes to crucifie, in that same night did his Lord and Master, euen Iesus Christ institute his last Supper.

Quest.

*Quest.* But why did our Sauiour institute this Sacrament at night?

Sol.

*Sol.* First, that the type, and shadow of this sacrament, which was the Pasleouer, might be fully answered. That was instituted in the night that the Lord smote the Egyptians, and passed by the houses of the Israelites: and therefore the Lord Iesus when hee tooke away the Pasleouer, and gaue vs in stead thereof this Sacrament of his Supper, hee instituted the same in the night to fulfill that type.

Exod. 12. 6.  
8.

2. That a fit name might be applyed, and giuen to this Sacrament, it is therefore called a

abund

Supper,

*Supper*, because that it was instituted in the night.

3. It was then the time of the yeere, that the feast of the Paschall Lambe should be celebrated, for at Easter the Iewes did alwayes eate the Passeouer: our Sauour therefore (who celebrated his owne Supper in stead of their Passeouer,) knowing what time of the yeere, and what night in that time they obserued to eate their feast, hee as neere as hee could, tooke the same time and night for the institution of this Sacrament, and for the eating of his supper.

4. The night was the fittest time for the institution of this Sacrament, because then the Disciples of Christ were gathered together to receiue it, whereas all the day long, they were scattered

scattered abroad; some in one place, some in another; all of them doing the will of their Master Christ that sent them.

5. Lastly, it cannot be denied, but that our Saviour Christ might have taken the day, or another time for the institution of this his last Supper: but yet hee saw that the time was at hand, when he should be offered vp a sacrifice for his people, and therefore hee instituted this Sacrament of his last Supper, that they might shortly see that fulfilled in his body, which they saw figured in outward signes Bread and Wine, the same night of the institution.

*Quest. 2.*

*Quest.* But may not wee obserue the night for the eating of the Sacrament of the Lords Supper?

*Sol.*

*Sol.* This is no morall action  
to bee imitated, but a circum-  
stance which cannot binde.  
1. Here is no commandement  
left by our Sauour Christ to  
imitate him herein. 3. Euery  
Communicant must looke to  
his preparation, and not come  
to this Supper (*repleto ventre*)  
hauiug spent the day in eating,  
and drinking. 4. To the recei-  
uing of this Supper there is re-  
quired a Congregation, which  
cannot be so fitly gathered vpon  
the night, as the day. 5. Vnlesse  
we could bee proportionable to  
Christ in eating his Supper, it  
is not for vs to obserue the cir-  
cumstance; 1. hee did eate but  
once: 2. hee did eate to take a-  
way the ceremonie, to fulfill the  
thing signified, to answer the  
time of the Passecouer, to mani-  
fest

*Sol.*

fest to his Disciples that presently he should be offered: See. 3. Hee did eate at the full end and conclusion of his dayes, and not before. 6. Lastly, the night is a dull and drowsie time, and will oppresse the body and minde with heavy sleepe; but the receiuing of the Sacrament calleth for our quickest memories, and freshest meditations; and therefore it is not so fit a time for the eating of so blessed a banquet, as the Lords Supper is.

Herein the Papists haue much slandered our Church, as that we should giue allowance for obseruation of this time after the Imitation of Christ, and should make this Supper of the Lord Iesus, a nightly feast of good cheere: But the practise of  
our.

our Church wil shew how vnjust  
this slander is, and how wrong-  
fully they accuse vs. *The same*  
*night that he was betrayed he tooke,*  
When Christ was ready to  
gild himselfe to the death, hee  
institutes and ordaynes a Sacra-  
ment. Hence learne, That God  
hath had a speciall care, that as  
his Word so also his Sacraments  
might for time to time be con-  
served in his Church. Before the  
fall in Paradise, God was so care-  
full for the good of man, that he  
gave him 2 Sacraments: 1. The  
Tree of Life, and 2. The Tree  
of Knowledge of good and e-  
uill; Afterward in the time of  
the old Testament, he did insti-  
tute the Circumcision, and Pas-  
chall Lambe, and now in our  
time vnder the Gospell, we haue  
Baptisme & the Lords Supper.

*Doct. 1.*

*Gen. 2. 9.*

*Gen. 17.*

*10.*

*Exod. 12. 3.*

*Mat. 3. &*

*28. 16.*

F

Now

Exod. 12.  
43.

Now God is thus careful, that his Sacraments might be continued in the Church, both that they might strengthen our faith, and bee notes and badges of our Profession, whereby the members of his Church may be distinguished, and discerned from all Infidels, and Heathens. The Pasche did belong to Gods people, they might see it, but strangers might not; and Circumcision was of the law, for they were called circumcised; but not of the Gentiles, for they were called the vncircumcised.

Use 1.

1. If God then bee thus carefull for our good, for the strengthening of our faith, and to make vs his peculiar people, by setting his badge vpon our shoulders, let vs (for shame) bee true



take vnto our Lord and Master :  
let vs aduenture our selues in his  
campe against all his enemies,  
and fight his battailes.

The word Sacrament hath  
his name from the vse, and pro-  
fite of souldiers in warre: For  
looke as in ancient time the  
souldier did binde himselfe, by  
an oath, with his sword girded  
vnder his arme, to fight his Cap-  
taines battailes; So wee being  
partakers of the holy Sacra-  
ment, doe receiue the Lords  
badge, and binde our selues so  
euer to fight his battailes: let vs  
not then (for shame) carrie his  
badge vpon our sleeves, and take  
part with his enemy the Detuill,  
by continuing any longer in  
our sinnes, but let vs arme our  
selues, and take vnto vs the  
sword of the spirit, and manfully

*solemn sa-  
cramente.*

stand out in the Lords cause  
that wee may bring glory  
to God, and comfort to our selves.

¶ 2.

This may teach vs to make  
high account of the Lords Sup-  
per, and to receiue it reueren-  
tly, because Christ did institute  
it, and left it vnto vs, as his last  
legacie, a little before his death.  
Wee see that what a man doth,  
when he is ready to yeeld vp the  
Ghost, is of speciall moment.  
Christ when hee was to depart  
this life, & to leaue his Church,  
commends this Sacrament to  
his Disciples, and in them to vs,  
as his last legacie; therefore it  
must bee had in singular respect,  
and in no sort profaned and  
contemned.

Now followeth the treason  
that befell our Saviour Christ,  
and was plotted against him  
that

that night, hee did ordayne his  
last Supper; which may bee set  
downe both by the qualitie of  
it, and also by the time, when it  
was plotted: the qualitie of it,  
is plaine in these few things.

It was high treason against  
the King of heauen and earth,  
conspired vnder shewes of  
friendship and loue: for the  
dammable traytor could speake  
Christ faire in the face, *God saue  
thee Master*: A sinne most hay-  
nous, if we marke the circum-  
stances of it: for first who was  
the actor of this treason? It was  
*Judas*, a servant of Christ, an A-  
postle, Christs steward, for hee  
bare the bagge. Secondly, a-  
gainst whom was it committed?  
Against Christ the sonne of the  
liuing God, his Master whom  
hee had followed; whose Ser-

Mat. 26. 49.

Mat. 16.  
16.

Mat. 29. 50

Luk. 22. 45

mons he had heard, whose kind-  
 nesse hee had receiued, & whom  
 twice together hee refused, and  
 neglected: when his Master (a  
 little before the treason was put  
 in practise) spake in a wonderfull  
 milde manner vnto him; *Friend*  
 (saith hee) *wherefore art thou*  
*come?* And againe when he came  
 neere to him to kisse him: *Judas*  
 (saith he) *betrayest thou the Sonne*  
*of Man with a kisse?* These words  
 might haue broken an heart of  
 brasse, yet they neuer moued  
 him. Thirdly, by what meanes  
 was it wrought secretly; for a  
 little after supper he went from  
 his Master, and compacted with  
 the Iewes, who forthwith took  
 the aduantage of the time, it  
 being darke, when Christ could  
 not see to goe abroade; and of  
 the place, being so neere them  
 that

that hee could not flee from  
them. Fourthly, for what end  
did hee treacherously seeke his  
Masters death? To enrich him-  
selfe, and yet he obtayned but a  
caine even thirty pences of silver;  
if he would haue obtayned any  
honour, or great possession, or a  
very great and high office by this  
treachery, it had bene some-  
thing, but all that he got was a  
little filthy lucre; the wages of  
iniquitie, and the price of inno-  
cent blood: What should I vrge  
this treason any more in the cir-  
cumstances of it, when the  
Scriptures handle it plainly,  
& all men know it readily?

The truth is, that it is an o- *Doctr. 2*  
dious sinne, worthy all mens ha-  
tred; *Herod* though neuer so  
secretly contriued mischief a-  
gainst the good Iewes, yet his

proper portion for his intended mischief, was detestation: and so it was with *Nabuchadnezzars* treacherous seruants, that conspired against the three Children; when all would not worke wel as they looked for, then they found their great Lords loue turned to absolute hatred. It is not likely that any wise mā cā either speake well, or wish wel to a traytor that intendeth mischief.

Reas. 1.

Treason is odious, in respect of the authors of it, they are bloud-thirstie men, such as cast off all pittie, and put off all humanity, naturall affections, and the bowels of compassion: they are fierce, and cruell, furious, & full of rage, and alwayes their out-crie against Gods Church is, *Downe with it, downe with it, euen to the ground.*

Plal. 137.

2. In

*Reason*

In respect of the effects,  
which are many; sword and  
laughter, spoyle and robbery; It  
spareth neither life nor goods,  
but killes, and rifles all before  
it.

Who can think or speake  
well of the treacheries of Pa-  
pists, or of their bloody Religi-  
on, that maintaines all treasons,  
that holds vp violence and gun-  
powder plots by the chinne, that  
sets vp all subtilties and enuiri-  
ons of king and kingdomes. We  
haue had so long experience of  
their notable villainies, that  
reason hath taught vs to cast off  
all loue of them; whether they  
speake faire or soule, and to flye  
all communion and company  
with them; and surely, hee that  
dwelleth amongst them, dwel-  
leth amongst Diuells; *Rome is*  
called

*Use 1.*

Revelation  
vse 2.

called an *Abomination of Desolation*. This may be a warning to all men, that being so charged is thus odious when to take heed of it, and to contain themselves in all bounds of loyalty towards those, to whom they owe their duties: then they shall give cause of better speeches, more love, and greater regard of their persons.

Again, the Apostle saith, *The angels that have been betrayed, observing that Judas took the time of darkness to practise his treachery.* Learn, That

It is the property of wicked men to observe the closest times for wicked practices: they love holes and corners, that their mischievous projects may be kept secret and close; Judas takes his fit time of darkness to worke the



the death of our Saviour Jesus  
Christ. He was looking for his  
fellow Apostles should be ac-  
counted with his intended  
sacrifice which makes him goe  
to himself as made. And so in  
60 by some other particulars  
we shall see that it hath bene a  
remorse the practise of all wic-  
ked men to supple themselves  
busily in most wicked and un-  
godly practises when they are  
private or in dark. So Paul doeth  
testifie, that They who are dark-  
en are darkness in the night: and  
Job saith, That the Adulteress  
wailes for the twilight: The thief  
fleeth in the night: The enemy  
saith, When men are asleep,  
and we are alone in darkness  
to execute their malice upon their  
carnes, &c.

1. Thes. 5. 7

Job 24. 15.

Mat. 13. 3.

1 Their deeds are euill, and they

Reas. 1.

Ioh. 3. 20.

they dare not shew them openly, like Owles vnder couert all day long; but when night comes, they let them flye abroad like flinder mice, and bold Bees in the aire. Every man (saith the Euangelist) that doeth euill, hateth the light, neither cometh to light, lest his doings should be reprimand: These euill doers are like bad shop-keepers, that trade in naughty wares: they commonly haue darke ware-houses, and shops to keepe their ware in, that the buyer might not discern whether it be merchantable or vendible. The vncleane person will not set his filthinesse in the brightnesse of the Sunne, nor before any people, no nor before a little child, lest he shold be discied, and his vncleannesse made knowne.

¶ This

1 This may serue to ouer-  
 shadow the practise of the Pa-  
 pists, these Iesuicall Friers, &  
 unbelliced Monks, that lye  
 in holes and corners, in  
 cities, and choyces, farre  
 removed from the society of  
 men, that they may for their  
 wicked secret practices, co-uer-  
 themselves from the Church of God, and  
 destroy the Lords anointed:  
 they pretend much good by  
 charitable life, and criminall  
 fellowship, when their heads  
 and purposes for the destru-  
 ction of Gods seruants. Let  
 their owne purposes speake for  
 them, how much good they in-  
 tended to bring to passe by their  
 exemption from humane socie-  
 ty. This I dare speake for them,  
 that if the means of their confede-  
 racy, and they that were in peace  
 with

Use 1.

The yeare  
 16.  
 gunpow-  
 der plot.

Obad. 7.

2231w

their lies, and their still  
 they shall destroy the  
 our times, and we shall  
 that the Lord will one day  
 take his justice against them  
 for their wickedness  
 because of their wickedness  
 their wickedness, and the  
 things, nor the new things,  
 their power and bloody wars,  
 their Spanish Inquisition, the  
 the Indies, their two great  
 Colleges, Bells, and Incomen-  
 sations, nor the Council of  
 Trent, Order of Bishops, sug-  
 ling of Images, false miracles,  
 and Legends, lies and equivoca-  
 tions, falsifying of authority,  
 and Cloyster policies, will up-  
 hold their tottering state, but  
 down it must with all their props  
 and be burnt with fire.

Recd 17.  
16.  
Vsc 2.

2. This may be a terror to all wicked

wicked men that work mischief  
in the darkeſt night, and cloſeſt  
place, the Lord will one day lay  
open, and diſcover their cloſe  
and malicious practices, when  
nothing ſhall be given them for  
that toward, but horror, ſhame,  
and confuſion of face. **Con-  
ſider** this thou hypocrite, thou  
that thouſt that giveth ſure  
words, but obſervest the times  
of vengeance for the worke of  
miſchiefe, and to deſtroy thy  
beloved, as Iſaiah did his Ma-  
ſter: the Lord hath taken no-  
tice of thy wickedneſſe, and will  
punish thee openly for it. **Con-  
ſider** this thou rich and le-  
cherous perſon, that canſt not  
away with the light, but takeſt  
thy pleaſure in the cloſeſt nooks  
and darkeſt nights, that bluſheth  
to ſhine before men, though not

ſo

*An pudet  
id facere in  
conſpectu  
dei, ac testi-  
bus Ange-  
lis, quod nō  
pudet face-  
re in con-  
ſpectu ho-  
minum?  
Eraſm.*

1. Cor. 6. 2.

1. Cor. 4. 5.

*Ad Lucem  
Lumina vi-  
sua eris.*

so in the sight of God, the Lord  
will open thy sinne also, and ex-  
clude thee out of the Kingdome  
of heaven. Consider this you  
concupis Magistrates, that take  
close bribes; which for feare of  
the law you dare not bring to  
the light: The Lord that light-  
ens things hidde in dark-  
nesse, will bring to light your  
bribing, and close wicked dea-  
ling. Yet let all sinners, that  
have hitherto committed sinne  
in secret, consider; that if they  
run with *Syrens* into some pri-  
uate house, or with *Asps*, into  
some secret bush, or compassie  
themselves with the dark hang-  
ings of the bed; or runne with  
*Serpents* behind the dore; or take  
the midnight with the thief;  
yet the Lord will find them out,  
and at the last day punish them

in

in the view of the whole world:  
 13 This may teach vs to bring  
 our works to light, and not as  
 Backes and Owles to bee asha-  
 med of the day: Oh let the light  
 try our practises, whether they  
 bee sound and sincere, and the  
 people of God know them; that  
 we may not be ashaamed of the  
 at the last day: *Hee that doeth  
 truth comes to the light; that his  
 deedes might bee made manifest;  
 that they are wrought according to  
 God.* If we should flye the face  
 of God, and take the night for  
 a maske, and darkenesse for a  
 couering, walking not as chil-  
 dren of the day, but as children  
 of the darkenesse: the light of  
 the day would vtterly shame  
 vs, and the beames of the Sunne  
 would witnesse against vs. Oh  
 therefore let vs so worke  
 while

vs 3.

Ioh. 3. 21.

1. The 3. 5

G

Psal. 139.  
23.

Definicion of a sacrament.  
*Sacramentū visibile inuisibilis sacrificij sacramentū :*  
*Aug. de ciuit. dei. li. 10. c. 3.*

while it is yet day, and neuer feare to bring all our workes to the triall of the day. Let vs be bold in this, and say with the Prophet *Dauid*, *O God try me, and search my thoughts.*

Thus much of the time of the institution of the Lords Supper: now it remaineth to deliuer the matter, and the manner of the institution, which things wee shall the better know and learne, if wee lay downe what a Sacrament it is.

A Sacrament is a visible signe of an holy thing, or a visible forme of an inuisible Grace: but because in this brieife definition there is some darkenesse, & many Papists and vnskilfull men haue bin deceiued therein: take this as a more fuller definition.

A Sacrament is an ordinance of



of God, whereby Christ & al his  
benefits, in certain visible signes  
& external rites are represented,  
sealed, and most certainly con-  
uayed to every Christian be-  
leeuer. I say, that a Sacrament is  
the Ordinance, not of man, but  
of God, in which by certaine vi-  
sible signes, and externall rites,  
Christ & his benefits are shew-  
ed to every Christian. For looke  
as Gods Word is his owne or-  
dinance, to beget Faith in our  
hearts, whereby Christ and all  
his benefits, as by a hād, may be  
apprehended and conuayed vn-  
to vs: Euen so Sacraments are  
speciall Ordinances of God,  
whereby our Faith (beeing in-  
gendered and begotten by the  
operation of Gods Spirit, and  
the ministry of the Word)  
may bee further increased, con-  
firmed;

firmed, and strengthened, to the end we may bee made more fully partakers of Christ and all his benefits to our saluation : for Christ and his benefits are offered to vs in both ; the difference only standeth in this : the word offreth Christ to our eares, that we may heare of him , and his redeeming of Mankinde : but the Sacraments offer Christ to our senses ; Seeing, Feeling, Tasting . As by the ministerie of the word we heare of Christ with our eares ; so by the Sacraments we may ( as it were ) see Christ with our eyes ; feele Christ with our hands ; and taste of Christ with our mouthes . Againe , I adde in the last place , that as Christ and his benefits are represented to our senses , so he is also sealed , and most certainly

tainely conuayed to euery true beleuer. Heere wee may see three most notable ends of a Sacrament.

1 That it is an outward signe to represent, and set before our eyes Christ and his merits: as circumcision to the Iewes, was a signe of that couenant God made with them in his Sonne Christ; namely, that hee would be their God, and they should be his people, &c. So baptisme and the Lords Supper are much more euident signes to vs that are dull of conceite, not onely of the couenant, but also of the Mediatour of the couenant, Christ Iesus himselfe.

2 The Sacrament serueth to be a seale, to confirme our faith, and to take away all doubtings; and therefore it is called the

Rom. 4. 11

seale of the *Righteousnes of faith*, because it certifies a man thereof, and putteth him out of all doubts: As when his Maiesties Highnesse sends forth his letters Patents, if wee heare them read, yet see not the broad seale, we are in some doubt; but if we aske for the seal, and see it, then we are confirmed: Even so our highest Prince hath sent vs his letters patents from heaven, notwithstanding oftentimes we haue refused them, and called them in question: but now in that hee hath together with the sent vs his broad seale; yea, his great seales the Sacraments, we may then very well rest our selues, and be confirmed.

3 The Sacrament is also an Instrument to conuey Christ, & his benefits to vs; for wee (like

Thomas

*Thomas* that wold not beleue) are not contented till wee see, and feele Christ: and therefore the Sacrament is a meanes to bring him to vs, if wee haue the hand of faith to receiue him.

Heere wee are taught in the *vse.* feare of God, not onely to esteeme highly the Sacraments, but to labour for a true vse of them, that by the meanes hereof, wee may fully and assuredly bee made partakers of Christ. See the vnspeakeable goodnesse of God toward vs, how desirous he is (if we had grace and hearts to consider it) that wee should not perish, but beleue, and so come to be saued. Hath God contented himselfe onely with speaking, or sending vs his word from heauen, that he will be reconciled to vs, if we beleue and

repent? (though this had bin sufficient, hee beeing our King and Prince, and therefore ought not once to call his Word in questiō.) No verily, but to shew his desire of our good, and to take away all excuse from vs if we doe not imbrace his mercy: he hath caused this Word to be written in a booke for our learning, preserved it in his Church, and conuayed it from hand to hand; from one generation to another; and now at last it is come to vs, so as daily wee may reade and heare of Christ.

And to take away all doubts touching the truth of this word, he hath put to it his broad seals, with the inscription, and Image of Christ; that euery way wee might bee made partakers of Christ, by Hearing, Seeing, Ta-  
sting,

sing, feeling, and smelling. In so much that if wee doe not repent, and beleue, God may iustly complaine of vs, as sometimes he did of the Iewes, *what is it that I should do, that I haue not done already to this people?* Isai. 54.

Having laid downe the definition of a Sacrament, what it is, wee will in the next place, speake of the things, whereof the Sacrament of the Lords Supper is instituted: and they are Bread and Wine, resemblances and signes of the body, and blood of Christ.

*He tooke bread,* here is the element of bread first mentioned, to signifie to vs the Body of Christ.

*Quest.* But why did Christ take bread, and chuse it for this purpose, rather then any other suste- Quest.

sustenance, or any other Creature.

Sol.

Bread comprehendeth vnder it, and signifieth all manner of prouision, and necessary meanes, as meate, rest, sleepe, Physicke, recreation. &c. Gen. 43. 25. Exod. 18. 12. Deut. 8. 3. Mat.

4. 4. Marc. 3. 20. Luk. 11. 3.

Azymus

2. Bread of all other Creatures is most wholesome; other meates may haue compositions, and mixture, but this is called *panis Azymus*, because it is without leauen, and cleane; yea, pure, and good. 1. Cor. 5. 7.

3. It is the easiest, and soonest come by: many people could scarce bee made partakers of other Creatures: either through their owne wants, or scarcitie of the thing, when as this is ready at all times.

4. It



4. It is quickly broken, and when it is broken, soone it may be deliuered, and handsome to bee carryed in the hand, and showne to the Congregation; it is not so with other creatures, that require cutting, or pulling.

5. Christ thought good to take the name of bread to himselfe, and to bee called Bread. *Ioh. 6. 32. 33. 50. 51. &c.*

6. The vse of bread in the Law was holy: 1. For the consecration of the high Priest: *Exod. 29. 23. Ezek. 44. 7. 2.* For the offering of first fruits of Corne *2. King. 4. 42. and 3.* For the high Priests owne eating: *Leuit. 24. 5. 9.* This Bread was called the face or shewbread *Exod. 25. 30.* Because it was alwayes in the presence of God. It was a type of the true bread Iesus Christ, that

that came downe from heauen,  
and also shadowed forth the  
Eucharist of the New Testa-  
ment.

7. There can bee no full ban-  
quet where bread is wanting,  
though there bee much cheere;  
but where bread is, though o-  
ther things bee wanting, there  
may be a full feast.

8. Bread strengtheneth and  
nourisheth the body more then  
any other foode, &c. For these  
and such like reasons, it may ap-  
peare that bread was chosen of  
our Sauour Christ to represent  
his body. From thence then let  
vs obserue, that (seeing our Sa-  
uiour tooke bread, and appoin-  
ted it an Element in this Sacra-  
ment:) That Christ Iesus is the  
true bread of life, which came  
downe from Heauen, whereon

*Doctr. 1.*

our

our soules are to feede vnto eternall life : For by bread here is signified Christ, whereon wee are to feed our soules by faith, as wee feede our bodies with our dayly bread, for the preservation of our naturall life ; For this cause our Sauiour teacheth his Disciples plainly, that *Moses* had giuen their fathers Bread from Heauen : meaning, that heavenly *Manna*, whereof they fedde in the Wildernesse ; but now they haue the bread of God which is Christ, *that came downe from Heauen, to giue life vnto the world;* & to put al out of doubt, *I am,* saith Christ, *the bread of life,* he that commeth vnto mee shall not hunger, & he that beleeneth in me, shall not thirst.

¶ I. Christ is our bread, and the foode of our liues, first in regard

Ioh. 6. 31.  
33. &c.

Exod. 16. 15

Ioh. 6. 48.  
51.

Reas. 1.

gard of his manhood, whole Christ, the manhood subsisting in the person of the Sonne, and it hath the vertue to feede, and nourtish vs; in that it is vnited to the person of the Deitie.

Christ is not a bodily foode, or a corporall bread, but altogether a spirituall, and heavenly foode, to be receiued after a spirituall manner, not by the hand, and stomack of our bodies, but by the hand, and stomacke of our soules, that is, a true, and liuely faith.

Reas. 2.

1. Christ is called our foode, because without him wee are starke dead in sinnes; and lest wee should continue in that death, hee came downe from Heauen to giue life vnto vs. Therefore saith the Apostle, As in *Adam* wee were all dead, so

1. Cor. 15.  
22.

now

now in Christ wee are all made  
aline.

*Use.* Here wee may see the *Use.*  
wonderfull loue of our Sauour  
Christ towards vs, in that hee  
was content of his owne accord,  
to come from heauen, to vn-  
loose the bands of death, and  
to quicken vs, and giue vs life;  
Yea, not onely so, but to feede,  
and nourish vs dayly with his  
owne body. The Pellican, when  
any of her young ones are hurt  
of a Serpent, rather then they  
should die, shee will pierce her  
brest, and giue them sucke, and  
nourish them: So Christ Iesus  
rather then wee should perish,  
(so tenderly hee loues vs) was  
content to lay downe his life for  
vs, that so we might feede vpon  
his body, and bloud to eternall  
life: Oh therefore let all of vs  
highly

highly account of this loue of Christ, embrace it, and be thankful for it: otherwise our case is miserable; we are but dead persons; and haue no spirituall life in vs; nay wee should vnterly sienne, and pine away without it.

The second element is Wine; which Christ tooke into his hands; as may bee gathered out of these words, *He tooke the Cup wherein the wine was*: for no man will dare to say that the Cuppe was empty; seeing our Saviour Christ saith, *I will not drinke of the fruite of the Vine any more, till the Kingdome of God shall come*. Wine then was the second element: contrary to the *Aquary*, who supposed water to be in the cuppe: contrary to the *Leuit* that vsed Milke in stead of Wine,

Mat. 26. 29  
Luk 22. 18

Cyprian.  
lib. 2.  
Epistola 3.

Wine; & the Papists that mingle water with Wine, and that so absolutely and necessarily, that they condemne those who do not receive it after the same manner: but herein they overthrow themselves: First, because they goe against the example of Christ. Secondly, because they overthrow the example by denying the use of pure Wine.

More might bee alledged to confute their practises; but others have well dealt therein & our purpose is to handle those things that be positively layd downe.

*Wine*, this second Element, signifieth the blood of Christ, and offereth it to the eye of Faith: This also we understand to bee the Cup figuratively, ap-

H

plied

*Idem, de consecrat. distinct. 2. Can.*

*Alexander the first caused this mingling of water with wine,*

*Metonymice,*

plied, and giuen to Christs Disciples for their refreshing, &c. For as wine is to the body, so the blood of Christ is a refreshing to the soule: And whereas Christ tooke, and gaue not onely the bread, but also the wine, we learne, That

*Doct.*

1. Ioh. 1. 7.

Reu. 5. 8. 9.

1. Tim. 2. 6.

Christ is a full Redeemer: His blood doth purge vs from all iniquity. This is the confession of the foure beasts, and foure & twenty Elders, who fall downe before the Lambe, *Thou hast redeemed vs to God by thy blood, out of euery Kindred, and Tongue, and People, and Nation.* And so he is an al-sufficient ransome for vs, of greater power to deliuet vs from sinne, then *Adam* was to bring vs into sinne.

Take notice of the flauery & bondage wherein wee were holden



deed as captiues; and the fulnesse  
of our redemption by Christ  
will plainly appeare.

First, generally wee were in  
bondage to the whole power  
of darkenesse, in such a manner,  
that all our spirituall enemies  
had command ouer vs.

Secondly, more particularly  
we were in bondage: first to sin,  
for so saith the Apostle, His ser-  
uants we are to whom we obey,  
whether it be of sinne, &c. A-  
gaine, I am carnall, sold vnder  
sinne. And S. Peter telleth vs of  
some that Promise others liberty;  
and are themselues seruants of cor-  
ruption: For (saith he) of whom-  
soeuer a man is overcome, euen vn-  
to the same he is in bondage.

2<sup>d</sup> Wee were in bondage to  
the whole law, which exacted at  
our hands perfect obedience;

H 2

but

Col. 1. 13.

Rom. 6. 6.

Rom. 7. 14.

1 Pet. 2. 19.

Gal. 4. 5.

but Christ (saith the Apostle) came to redeem them that were vnder the law.

Gen. 2. 17.

3 We were slaues to eternal death, as God testified to *Adam*, In that day that thou shalt eat thereof, thou shalt dye the death: And

1. Ioh. 3. 14

S. Iohn saith, we know that we are translated from death, &c.

Eph. 2. 2.

4 Wee were in bondage vnder Satan, so long as we were the children of disobedience, he wrought in vs: Wee were in his snare, and taken at his will.

1. Tim. 2. 26

5 We were slaues to hell and condemnation, beeing by nature the children of wrath.

Eph. 2. 3.

There was neuer any slavery or bondage like this: The bondage of the *Israelites* vnder *Pharaoh*; Of the *seventy Kings* vnder *Adoni-bezek*; Of *Sampson* vnder the *Philistines*, bound with  
 and                      *fetters,*

Exo. 1. 11.

14.

Iudg. 1. 7.

Judge. 16.

31.

fetters, and made to grinde like a  
 horse; Of Zedekiah vnder the  
 King of Babel, who put out his  
 eyes, bound him with chaines, car-  
 ried him to Babel, and put him in  
 prison till the day of his death; and  
 of the beleeuing Christians vnder  
 the barbarous Turke, and  
 blood-sucking Spaniard: these  
 particulars are grieuous to bee  
 borne, but to this spirituall cap-  
 tivitie they are nothing: For in  
 these the very soule is sore vex-  
 ed. This was our slavery, and  
 from this hath Christ redeemed  
 vs, and that not in part, but ful-  
 ly, from the power of darkenesse  
 vnto the light: hee gaue vs the  
 voyce of his Gospell to enligh-  
 ten our vnderstandings, & prea-  
 ched deliuerance to vs poore  
 captiues. 2. Hee redeemed vs  
 from sinne vnto holinesse, by

Jer. 52. 11.

Metellus  
 Sequanus.  
 Boiboloma-  
 Casas a Bi-  
 shop in  
 Spaine.  
 Mr. White  
 in his way  
 to the  
 Church.  
 digres. 50.

Luk. 4. 18.

Iohn 14.

leauing behinde him his comforter in his Disciples, for our instruction, and regenerating vs by his blessed Spirit. From the power of the Law, he performed most exact and absolute obedience thereunto. Lastly, from Satan, and eternall death, by paying a price, by giuing himselfe a ransom, by yeelding to the death of the Crosse, and suffering the sharpest sorrowes, and deepest agonies thereupon. Thus Christ Iesus by the bruising of his body, and the losse of his blood, is become our perfect and full Redeemer.

Use 1.

In that Christ Iesus tooke both bread and wine, did wholly bestow himselfe, and became our full redeemer: this may teach vs worthily to esteeme so great a benefite, and to magnifie the

the Name of God, who hath done so great things for vs, saying with *Zacharie*, *Blessed be the Lord God of Israel, who hath visited and redeemed his people*: And certainly howsoever this benefit bee esteemed of carnall men nothing worth, yet they that haue once tasted the sweetnesse therof, do contemne the wealth of all the world, and count it but dung in comparison of it. And therefore they are carefull to stand fast in that liberty where-  
with *Christ* hath made them free, and hauing once escaped from the filthinesse of the world, they are loath to be entangled again therein.

Luk. i. 68.  
69.

Gal. 5. 1.

2. Pet. 2. 20

2 This may teach vs obedience to our Sauour *Christ*: *Hee hath bought vs with a price, let vs therefore glorifie God in our body,*

*Vse 2.*

1. Cor. 6.  
20.

H 4

and

Psal. 116. 16.

Gal. 3. 24.

Doctr. 3.

and spirit: Great is the benefite we haue receiued by the shedding of his blood, much duty therefore we owe vnto him: Hee hath looked on the poore estate of his seruants. Let vs therefore with the Prophet Dauid, cry vnto him, Behold, I am thy seruant, and the sonne of thine hand-maid. He being the spotlesse and immaculate Lamb, suffered not for himselfe but for vs: Let vs therefore carefully auoyde sinne, and crucifie the flesh with the lusts thereof.

Againe, in that Christ tooke bread, & then wine, both bread and wine. We learne, That

In Christ is full and perfect nourishment: for as bread and wine are the full nourishment of the body, so the body & blood of Christ are the full, and perfect  
nou-

nourishment of the soule of e-  
 very beleever. Hence could the  
 Prophet David say, *Bread is gi-  
 uen to strengthen the heart, and  
 wine to nourish it.* No man can  
 desire more, this is full nourish-  
 ment. Wisdome also calleth  
 for the simple, and those that  
 want vnderstanding, *Come, I  
 haue furnished my Table, eate of  
 my bread, and drinke of the wine  
 that I haue mingled.* Here is also  
 full nourishment, and a Table  
 richly furnished with good  
 cheere: But our Sauiour who is  
 the wisdome of his Father, in  
 plaine tearmes speaketh of him-  
 selfe, *Ho enery one that thirsteth,  
 &c. why doe you spend your mo-  
 ney on that which is not bread?  
 Come, buy, and eate that which is  
 good, and let your soule delight it  
 selfe in fatnesse, and drinke yee of  
 the*

Psal. 114. 15.

Pro. 9. 2. 5.

Ic. 55. 1. 2.

Ioh. 4. 14.

the Cup that I shall giue, it shall bee  
 be in you a well of water springing  
 up to euermlasting life: so as you  
 neither shall hunger nor thirst  
 any more. Here then wee see  
 that Christ is perfect nourish-  
 ment.

Obiect.

Ob. But how is Christ per-  
 fe& nourishment, when as they  
 that haue tasted of his sweet-  
 nesse, hunger and thirst after him  
 the more?

Sol.

I answer, that it is true, the  
 more a man feelles Christ, the  
 more he desires to bee possessed  
 of Christ; and the more grace  
 he hath, the lesse hee thinkes hee  
 hath. But for hunger and thirst,  
 wee must vnderstand them, ei-  
 ther for want of meate & drink,  
 or as desire after meate and  
 drinke: Now hee that hath ta-  
 sted of Christs merits, and felt  
 the



the sweetnesse of his body and blood, shall neuer hunger and thirst; that is, shall neuer want, or be so wholly destitute as hee was before he tasted, though in the meane time he may be said to hunger and thirst, touching his desire of Christ: and yet no sooner shall hee desire, but hee shall bee releued and refreshed; for Christ (whom he hath tasted already) shall be in him a Fontaine springing, and ready to satisfie him in the midst of his desire.

*Note.*

This may teach vs to hunger and thirst after Christ Iesus, beeing vnto our soules both bread and drinke; and to labour for a sense and feeling of both. Men that are punished with penury, and want of foode, meate, drinke, bread, &c. they are mar-  
uailously

*vse 1.*

uailously griped and pained at the bottome of their stomacke, they will not sticke to goe farre to market to buy their prouision; yea, the paine of hunger is so great, that we reade of some, who against nature haue eaten their owne children, and the flesh of their owne armes. But the truth is, the most of vs are not acquainted with this spirituall hunger and thirst: wee are like the *Gadarens*, that would haue more swine and hogges, and lesse of Christ; or like the *Israelites*, that hunger after the flesh pots of *Egypt*, the things of this life, worldly meates and drinckes, which shall perish with the vse thereof; and after riches, and wealth, how wee may ioyne house to house, land to land: If it were not so we should feele the want of Christ our foode.

we would not loath it, as the Israelites did their Manna: wee would not keepe away from it, though it were further off vs then it is; wee would trauaile to it, and buy it, seeing it is offered freely without money or money worth. Oh therefore, if we looke to bee saned, and to taste how sweete Iesus Christ it; let vs labour for this hunger and thirst after him: For vnlesse wee bee touched with the feeling of our owne wants: 2. grieuously pained for it: 3. and vehemently long after Christ, hee will neuer be our soode and nourishment.

3 This may also serue for the consolation & comfort of Gods children, if they eate this bread, and drinke this wine; that is, if they be partakers of Christ by faith; then they shall obtaine with Christ, all things else; re-

Isa. 55.

*vse.*

mission of finnes, peace of conscience, wealth, length of daies, grace, and glory. They shall drinke to satisfie, and shall not returne to former drouth; for

Ioh. 7. 38.

Out of their belly shall flow rivers of water: they shall eate, till they be able to say with the holy man, Lord I thanke thee, thou hast fed me with food convenient for mee: They shall so feede vpon Christ, as that there shall bee a store-house of soode, and a fountaine of liuing water within them.

Pro. 30. 8.

3 It may be, that sometimes they may finde cause to cry with the holy men of God, in the sense of Gods wrath, *O my leanness, my leanness, I am pained at the very heart! or I am like the drouth in Summer, parched as the ground, and scorched for want of*

*moysare* ! yet here is comfort in this misery, that Christ is in the, their bread & wine, their meate and drinke, that they should not perish: he is a fountaine & a treasury of living graces, springing vp in their harts, to refresh and reuiue them. In him dwelleth the fulnesse of the God-head bodily, and wee are compleate in him : *Hee is that fountaine that shall run out of the house of the Lord, and water all the valley of Sittim*: Hither they may come to take their bread out of the store-house, and to draw with ioy waters out of the wells of consolation. In Christ is all fulnesse, for of him wee receiue grace for grace: Generally the graces of Regeneration, and in particular all other graces: 1. Peace with God, & our selues,

Colos. 2. 9.

10.

Isa. 3. 18.

Isa. 12. 3.

Ioh. 1. 16.

*Rom.*

Rom. 5.1. 2. Entrance, and accessse  
vnto the Father, Eph. 2.18. 3. The  
riches of wisdom, and vnder-  
standing, Eph. 1.8. 4. Consolation,  
and comfort, 2. Cor. 5. Eternall  
saluation, Rom. 6.23. In a word,  
in Christ wee are blessed with  
all spirituall blessings, Eph. 1.3.  
For of him, and through him,  
and for him, are all things, Rom.  
11.36. And he is made of God  
vnto vs, *Wisedome, Righteousnes,*  
*Sanctification and redemption.* 1.  
Cor. 1.30. All these as food ne-  
cessary, through Christ come  
vnto all beleeuing Saints, in the  
midst of all paines and troubles  
of conscience for their consol-  
ation.

Lastly, in that Christ tooke  
bread, and then wine, not lea-  
uing the one without the other,  
but ioyning both together to  
make

make a full Supper; Leamey  
that

These two Elements of bread  
and wine; must be administered  
in this holy Supper. For now  
Christ being to depart from his  
Disciples; did celebrate his Sup-  
per on this manner; deliuering  
both bread and wine, and left  
himselfe in this respect a presi-  
dent and patterne for his Disci-  
ples, and all faithfull Ministers;  
to bee followed vnto the end of  
the world. And hauing com-  
manded and instituted both  
these, it is not for any one of vs  
to adde to, or take from them;  
or to alter, and change them;  
The time, or place may be alte-  
red for order, or comelinesse;  
but the elements themselves in  
no wise must be altered.

*Doct.*

*Vse.* Here then we may see a *Vse.*

I grosse

Chron.  
Germa.

grosse abuse of this holy institution among the Papists: these elements of bread and wine, which Christ hath ioyned together, they have put asunder, denying the wine to the Laytie, and common people; though their Massing Priests receive both bread and wine, yet the people must not, and why? Because the Chalice was too pure forsooth for the people to touch with their naked and bare fingers; as Pope *Sixtus* the first iudged: and secondly, because a Councell holden at *Constance*, did by a publike Law forbid the administration of the Lords Supper to the Lay people vnder both kindes, when notwithstanding the commandement of Christ is farre otherwise.

Ob.

Ob. But the Papists say, that  
in



*the Lords Supper.*

115

in receiuing of bread, wee must consider Christ his blood as in the veines, and therefore when men receiue bread signifying the body, they receiue blood also contained in the veines thereof.

Sol. But I answer; in the Lords Supper wee receiue Christ, not as in a maunger or walking on the earth, but we receiue Christ as nayled on the Crosse, his body broken, and his blood powdered forth and shed abroad; wee must not then receiue Christ as whole, but as he is wounded and pierced: and thus wee haue the blood of Christ, not in the veines, but powdered forth, and so it must be receiued.

Ob. but there must be a difference betweene the Clergy and the Laytie; the Clergy must re-

Sol.

Ob.

Sol.

ceiue both, but not the Lay people. *Sol.* This is false; for in respect of Christ & the covenant, all haue equall title and right to him; which maketh the Apostle *Paule* say, *There is neither Jew nor Grecian, bond nor free, male nor female, but all are one in Christ Iesus*: and therefore consequently all, both Minister and people, haue an equall right to bread and wine, the signes whereby Christ his body and blood are represented.

Quest.

*Q.* How differeth this bread and wine from our bread and wine, which wee vse at our ordinary Tables?

Sol.

*Sol.* Surely, the difference stands not in the substance, quantity, or quality, but onely in the vse, and signification, in that these by vertue of Gods institution,

tion, doe (besides their naturall  
use) signifie the body and blood  
of Christ, and are instruments  
for the conueyance of him vnto  
our soules. Thus much of the  
elements of Bread and Wine,  
the matter whereon Christs  
Supper was instituted.

*He tooke bread, &c.* The man-  
ner of the institution followeth,  
wherein we noted the action of  
Christ, and secondly his words.  
The actions are, 1. *Taking*, 2.  
*Blessing*, 3. *Breaking*, and *pouring*,  
&c. 4. *Giving*.

The first action expressed, is  
taking, *He tooke bread* into his  
hands; from whence we take no-  
tice of the vnspeakable loue of  
God towards Mankinde, in pro-  
viding a Mediator and Redec-  
mer for man, being in extreame  
misery: For by this action of ta-

*Doct.*

Ioh. 6. 27.

Ioh. 3. 16.

Rom. 5. 2. 8

king Bread and wine, is signified that action of God, the Father, whereby hee set apart his Sonne from all eternity, to bee a mercifull Mediator betwixt God and man: And for this cause it is said, that God the Father hath sealed him, that is, made him fit, authentick & al-sufficient for this office. As money first is sealed, and stamped, & then goeth for payment; so Christ was sealed, stamped, and appointed for this end.

This is that inestimable gift of God mentioned by S. John, *Hee gaue his onely begotten Sonne; that is, he tooke him, and then gaue him for a Mediator, that whosoever beleeueth in him should not perish, but haue everlasting life.*

Thus then we see that God commendeth his loue to vs, in giuing his

his Christ to dye for vs.

The ground of this vnspeakable loue is in God himselte; he saw nothing in vs that could be the moouing cause of this so boundlesse & bottomlesse loue, but the cause was in himselfe, and may bee his owne pleasure, and good will. *The Lord (saith Moses) did not set his loue vpon vs, because wee were more in number then any people, &c. but because he loued vs.*

This may teach vs to labour that wee may bee affected with this so immeasurable, infinite, and incomparable loue of God the Father, farre excellling the loue of naturall Parents; What father would take his son and giue him as a possession to his chiefeest friend? But to take his son, his heire, and eldest son;

Reason

Deut. 7.7.  
8.

Vse I.

Pf. 103.13.  
Isai 49.15.

may, his onely Son, and giue him  
to his enemy; yea, to giue him  
to death for his enemy: this is  
a loue beyond all loues, and may  
astonish all Angells and men.  
Great was the loue of *Abraham*  
towards God, that so commanded  
his naturall affections, as to  
offer vp his sonne *Isaac* at the  
commandement of the Lord  
vnto death, hauing but one son  
giuen him by a speciall fauour  
to comfort his age, and him  
whom he loued, being vertuous,  
and religious, when hee had no  
hope to haue any more sonnes,  
and this beeing the sonne of the  
promise, in whom both himselfe  
and the whole world should be  
sated; that this child should  
not be banished from him, but  
put to death and killed, not be-  
fore his face, but with his owne  
hands,

hands; this was a great loue for  
flesh and blood to fall into. But  
yet farre greater is the loue of  
God towards vs, who louing  
Christ a thousand times more  
then *Abraham* could loue *Isaac*,  
because betwene heavenly and  
earthly things there is no com-  
parison, that God (I say) should  
deliuer him vp, not to the whip,  
but to the gibbet; not by com-  
mandement as *Abraham* did, but  
of his meeke and voluntary loue;  
not into the hands of them that  
sorrowed to see him afflicted,  
but into the hands of butchers,  
that cared not how cruelly they  
deale with him: and this not  
for his friends as *Abraham* did,  
who was called the friend of  
God, but for traytors, that wold  
haue pulled the Lord out of his  
owne seate: This doth wonder-  
fully

fully set forth the loue of God: the fulnesse of it, and depth of it, being not to be comprehended of all the hearts of men ioyned in one, though euery one of the were wiser then *Solomon*. Let this loue beget loue in vs again, that there may bee a reflection of our loue in some measure, we cannot but requite loue for loue.

*vse 2.*

2 Seeing God was content to take his Sonne, to giue him, yea, to marke and seale him to become our Sauiour: This must teach vs to be content to suffer our selues to be marked and sealed for his glory, and the good of his Church. God set apart and sealed his owne Sonne for our glory, that wee might be redeemed from shame, and bee glorified in the heavens: Now he as-

kerh



hath nothing at our hands for  
 this his great fauour and loue;  
 but that wee would suffer our  
 selues to bee sealed and  
 marked with the scale and  
 marke of Christianity, and so an-  
 swerably glorifie him, and doe  
 good to his Church: In this re-  
 spect *Paul* exhorteth vs, yea  
 entreateth and beseechoth vs to  
*giue up our bodies as holy, and li-  
 uing sacrifices acceptable to God.*  
 But notwithstanding all this, it  
 is farr otherwise with most of  
 vs; Gods scale and marke is  
 worne out, wee beare but onely  
 the name of Christians, suffe-  
 ring our selues to bee marked &  
 sealed with the markes and seals  
 of the Diuell; we abound in most  
 sinnes, in pride, in vanity of our  
 minde, in selfe-loue, couetous-  
 nesse, drunkennesse, ignorance,  
 where-

Rom. 12.

Gal. 5. 19.  
10. 21. 22.

whoredome, prophanation of the Sabbath, lying, swearing, &c. These are the markes of the Diuell, and by them will hee marke vs, as his owne for euer, if we doe not repent. Oh therefore, if wee would auoyd his snares, and the eternal torments in hell; if wee would bee sealed of God vnto glory, let vs take heed of these markes and scales of the Diuell, and receiue Gods scales of an holy and godly life.

*Use 3.*

3 Seeing God the Father hath taken, and bestowed his onely Sonne vpon vs to be our Mediatour and redeemer:

Here then is comfort to those that are redeemed of Christ, notwithstanding al their afflictions, and their tortures for sins: God hath giuen his Sonne to the death, that they might liue:

*more*

so

so as when they offer Christ to him, hee cannot but haue pittie on them. As *Pilate* presented Christ whipped to the Iewes, with his *Behold the man*, to moue compassion, so must they present Christ crucified to the Lord, to moue his compassion, to the: Behold what thine owne hand hath done to thine own son, and say, *It is enough.* *3 Action, v. 24.* *He gave thanks.* In the Euangelists it is said: *He blessed the bread & wine*, not that Christ thereby through a secret vertue in himselfe, did consecrate, and transubstantiate the bread and wine into his body and blood: but rather the word, *Blesse*, doth signify a praier, made by Christ, to his Father, for the sanctifying & blessing the significant Creatures that hee had in his hand; and

haying  
w<sup>h</sup>at

Mat. 26. 27

Luk. 22. 17

and his thankesgiuing for them; so doth *Erasmus* turne the words. The other Euangelists *Mathew* and *Luke*; and so *Paulo* in this place, make the words *Blessing* and *Giuing of thanks* to signifie the same thing. Much deceiued are the Papists, the enemies to sound and sauing doctrine, that ground their consecration and meanes of transubstantiation vpon this action of Christ: *He gaue thanks.*

To giue thanks, or to blesse God, was a commendable custome of the ancient Iewes: they gaue thanks before and after meate: which custome our Sauiour followeth in his Gospell, *He tooke bread, and gaue thanks.* It is also the vse and custome of the neotericall and later Iewes, to call vpon God for a blessing

Rab. Kim.

vpon

upon their Pasleouer; and of all  
Christians to desire God to  
bless the table and the meate  
thereon; not that any thing is  
uncleane in it owne nature, as  
the *Manichees* held; or that the  
evill spirits are mingled among  
the creatures, as they of the *En-  
steme* Countrey imagine, which  
defend the sprinkling of holy  
water: for the creature of God  
is good, because all which God  
made is good; but it is our own  
corruption & sin which defileth  
the creature. Prayer therefore  
before the receiuing thereof is  
necessary, that it may be sancti-  
fied, and made wholesome for  
our vse, and that wee may vse  
them soberly and moderately.  
Hence we learne, first that,

It is the duty of Christians  
to supplicate, and make requests  
to

*Orientales  
et Itali.*

*Doct.*

2. Cor. 10.  
16.

1. Sam. 9. 13

1. Tim. 4. 5.

to God for a blessing vpon the Sacrament, or any creature they are about to receiue and taste. Our Sauour would not venture vpon his Supper, till such time as he had desired of God a blessing vpon it, for that vse he instituted it. And it may be gathered from *Pauls* words, *The Cup of Blessing which wee blesse*, &c. that the Apostle made requests to God for the sanctifying of the Sacrament to this end, that it might be a Communion. And in all things wee must call vpon God for a blessing: It is not for vs to eate our meate till we desire God first to sanctifie it. *The people of Israel would not eate till Samuel came to blesse the Sacrifice*: And the Apostle saith, that *Every thing is sanctified by the word and prayer*:

The

The reason of it is because without the blessing of the Lord vpon the Creature, a secret curse goeth with it, which stickes as close vnto it, as the Leprosie vnto Gehazi; and maketh all fulnesse to become a preparing of them that are full to the *day of slaughter*. Albeit things increase vpon them as they would; yet their fulnesse becommeth a very poyson to them, *their very ease slayeth them, and their prosperitie destroyeth them.*

*Reason.*

*Ier. 15. 2.*

*Pro. 1. 31.*

*Ob.* But I see such as vse neither prayer nor supplication, nor any good meanes, prosper; and all their estate by robbing, stealing, oppressing, vsury, gaming, false wares, or false weightes, yea all Creatures that are in their hands, seeme to bee

*Ob.*

K

lan.

sanctified of God, and to haue power in them vnto such persons; or else how could they liue by them?

*Sol.*

*Sol.* We must distinguish betweene the things themselves, and the manner of possessing, and enioying of them; the Creatures themselves by a generall word of God are sanctified, and set apart by God to feede, and maintaine good and bad, as well the wicked as the godly: euen as the Sun, and raine, shines, and falls vpon the iust, and vniust; the wickednesse of a particular person cannot alter Gods generall decree. But if we consider the manner of possessing, and enioying the Creatures, that is not sanctified: because the person is not in Christ, who restores our right vnto vs, and then



then he is but an vsurper, and bankrupt that possesseth the Creatures, but hath no right thereunto. 2. As his person, so his course is accursed; for the onely way to get a blessing from God on the Creatures, is to vse Gods meanes, who hath commanded to seeke vnto him for it. 3. Though he hath the Creatures, yet if Gods word proceede not out of his mouth to sanctifie them, they will rather become his death then life; his bread shall be as poyson, and hart-bane within his bowells, because he possesseth it without Gods promise and blessing.

*Ob.* How can that bee, I neuer saw any such thing?

*Sol.* Many poysons are long a working, but the end of such is death, and the more slowly they

K 2 worke,

*Ob.*

*Sol.*

worke, the more flily, and certainly they kill.

And if the Lord doth not inuert the order that he hath set in nature, by cursing the particular Creature, be sure he hath in his iustice reserued a curse for the vniust person, and he shall not auoyde it.

*Vse 1.*

1. This may serue to reprove such as rush vpon the Lords Supper without prayer to the Lord for a blessing vpon it; they may receiue the outward elements of bread and wine, to heape vpon them temporall iudgements in this life, & without repentance eternall punishments in the life to come; but the Lord Iesus they can neuer receiue. Whatsoever is blessed vnto any man, must first be sanctified by the word and prayer, and

and so must this Sacrament : otherwise it turneth to the condemnation of the vnworthy receiuer. 2. All those may bee iustly taxed that fall vpon their meate and drinke, and forget to call vpon God by prayer to sanctifie them : It might bee iust with the Lord, that these Creatures should either choak them, or poyson them; to teach all, and euery rauenous, and vnmanerly person, to remember his duty in this kind. But let them scorne the practise of prayer to God in this case, and bee ashamed of such an heavenly duty; yet I dare bee bold to tell them from the words of the Apostle, that al things shalbe vnto them *impure and vncleane* : they may receiue the Creatures onely as the fruits of Gods generall pro-

TIT. 2. 15.

uidence, and power, whereby hee sustaineth them, the brute beasts, the senselesse Creatures, nay the very substance of the diuells themselves: But not as the gifts of God in Christ a provident Father, nor as tokens of his speciall loue; and therefore although the wicked man, and oppressing Tyrant beare himselfe vpon the loue of God, because all things succeed with him, and he thrines in his projects, yet in truth hee hath no more cause, then the diuell himselfe hath, because he is the God of the world, and Prince of the aire, mightily ruling in such disobedient children: nay he may haue bread, and yet want the staffe of bread; put on cloathes, but not bee warme; get riches, but want the fruition; earne wages,

ges, but put them into a broken bagge; and while the flesh is between his teeth, before it be chewed, the wrath of the Lord may be kindled against him; and hee may bee smitten with an exceeding plague.

Hag. 1.5.6

2. This may teach vs to importune the Lord with our prayers, for a blessing vpon his Creatures when they are before vs; for if we regard the meanes, more then Gods blessing vpon the meanes, and so morning & evening, and vpon all occasions (when the Creature is offered) neglect our duty, the Lord may lay a sensible curse vpon our persons and estates, either in our owne time, or in the time of our heires, and take away from vs the comfort of his Creatures.

Nu. 11.33.

Use 2.

Oh therefore let vs consider

K 4

that

Pro. 10. 12.

that Gods blessing maketh rich,  
that it giueth wel-being to our  
soules, a comfortable vse of all  
Gods Creatures; that it giueth  
force and vertue to the Crea-  
ture, and is the prop and stay of  
both soule and body; and then  
we cannot but moue God by  
our prayers, and make our sup-  
plications and requests dayly  
knowne vnto him.

Phil. 4. 6.

*Hee gaue thanks.* Here learne  
again, That

Doct.

Thanksgining is a seruice, that  
Christians owe vnto God. This  
is manifest in the word of God,  
1. by Testimonies; 2. by Exam-  
ples. 1. by Testimonies, Let vs  
offer the sacrifice of praise al-  
waies to God: It is a pleasant  
thing, and praise is comely: It  
becommeth vpriight men to bee  
thankfull: Let your requests bee  
shewed

Heb. 13. 15

Psal. 147.

1.  
Psa. 33. 1.

Phil. 4. 6.

shewed vnto God in prayer and supplication, with giuing of thanks: In al things giue thanks, &c. 2. By Examples, *Melchizedek* after *Abrahams* victory slacke not this seruice, but gaue thanks vnto God: *Moses* composed a song after the deliuerance of the Israelites from the *Egyptians*, and out of the Red sea. *Deborah* and *Barak* gaue thanks to God when *Sisera* was ouerthrowne. *Hannah* praised God for her sonne: and *Hezekiah* also, for his deliuey from the gates of death. *Jonas* sacrificed to the Lord with the voyce of thanksgiuing, according to that he had vowed: and the *Samaritan* returned backe to giue God thanks. All these shew clearly, how requisite this seruice of thanksgiuing vnto God

1. Thes. 5.  
18.

Gen. 14. 20

Exod. 15. 1

Judg. 5. 1.  
1 Sam. 2. 2.

Isa. 38. 9.

Jonas. 2. 9.

Luk. 17. 15

God is, if either wee will harken to the testimonies and exhortations of the holy Ghost, or doe as wee haue the Saints of God, or our blessed Sauour for example. Reasons of this point.

Reas. 1.

Psal. 92. 1.

1 It is a seemly thing to giue thanks, and a good thing to praise Gods Name, as the Prophet saith.

Reas. 2.

Psal. 116. 13.

13.

2 It is all that God requires at our hands, and all that wee are able to doe, and yet as little as we can doe.

Reas. 3.

Psal. 50. 15.

3 It is Gods Commandement, Call vpon me, &c. I will deliuer thee, and thou shalt glorifie me. And to this may be referred that of the Lord to the people of *Israel*, When being come into the Land, and hast eaten and filled thy selfe, thou shalt blesse the Lord thy God.

Deut. 8. 10

4 To



4 To giue thanks is pleasing to the Lord; satisfieth and contenteth him for blessings receiued, and is a meanes to prouoke him vnto further liberality. *Reas. 4.*

*Vse 1.* This then may reprove two sorts of people; 1. Those that are altogether vnthankfull. 2. Those that giue thanks negligently, and after a slouely manner, or for things that are sins, and not thanks-worthy. *Vse 1.*

1 Here are reproofed all vnthankfull persons: Such when they are any way pinched, they can craue at the hands of God for present help, but when they haue gottē their desires, they are like the nine Lepers, that went away vnthankfull. Men can receiue multitude of mercies, and pay neuer a dramme of thanks; as if God by duty were bound to

*Luk. 7. 1. 8*

to giue them gifts, and they by a kinde of Lordlinesse should forget him; in so much, that nowadayes it is come to passe, that some sit downe to their tables like brute beasts, and so rise vp againe, neuer considering the Authour of their meate and drinke, and the seruice and debt they owe for them. Others, in steede of thanks, diminish and lessen the worth of Gods blessings, as the *Israelites* who despised the good and pleasant land. Others passe by the fauours of God, and neuer take notice of them, as of Gods fauours, but rather as gifts of Nature: so do all Atheists, and Naturalists. Others account Gods blessings as curses vnto them; many wicked fathers when their children (who are Gods blessings) will not doe

Psal. 106.  
24.

as

as they would haue them, are ready to say, they are curses and plagues to them: and so doe many maisters speake of their Seruants, and their Cattell. The *Israelites*, whom God wonderfully blessed, when the least danger appeared vnto them, made no reckoning of Gods blessings, but esteemed death better in *Egypt*, then life in the wildernesse vnder Gods protection. And now many accuse the preaching of Gods true Word, as the seed of sedition, and the cause of diuision, and say, That there was neuer good world since so much preaching came in.

If this sinne of vnthankfulnes may be charged vpon any people, then most of all vpon vs, to whom God hath beene richest in bountifull bestowing of his fauours:

Exod. 16. 3

Lam. 3. 23

1 Chro. 32.  
25.

fauours: He hath beene with vs early and late; he hath renewed his mercies euery morning vpon vs; hee hath giuen vs gifts private, publike, secret, open, at home, and abroad, in company, and alone, naturall, spirituall, temporall, politicall, &c. But what haue we rendred vnto the Lord for all these his benefits? Alas, we haue beene vnmindfull of the Lords goodnesse, and according to the reward bestow- ed: The song of praise and thanksgiuing is either as a strange and dainty song vnto vs, which wee cannot tune; or an harsh and vnpleasant song, wherein we haue no delight.

Secondly, such may iustly bee reprobued, who giue thanks for-  
mallie, carelesly, or finfully,  
Some giue thanks, not vnto

God

God; but vnto some Saints, as  
the Papists. Some giue thanks  
to God, as women when they  
meet together doe, for other  
mens children; You haue a faire  
child, God be thanked, and not  
a word more must be added, lest  
they should be thought too pre-  
cise, and too smell of the purity.  
Some giue thanks to God for his  
blessings, but with all they runne  
a large discourse of themselves;  
I thanke God for it; but if I  
had not laboured hard for it, &  
taken great paines about it,  
I could neuer haue compassed  
these sacrifices to their nets.

Some giue thanks after the  
fashion of little children, who  
as they must bee called vpon to  
say, I thanke you; or to make a  
page: so when they do it, it is  
a kind of haile, with a looke a-  
nother

Hab. 1. 18.

Luk. 18. 11

nother way, as hauing more  
 mind of their play, then of their  
 thanks. Some thanke God for  
 that they neuer had; such be the  
 boasting Hypocrites, that say  
 they are holier then other men;  
 such were the Pharisees, *I thanke*  
*God I am no extortioner; unlesse;*  
*&c.* They praise God with their  
 lips, but their hearts are farre off.  
 Some thank God for that which  
 hee euer punished in whom hee  
 found it; namely, for their wicked  
 practises: as the adulterer,  
 he giueth thanks when he hath  
 satisfied his lust; and so doth the  
 thiefe when hee hath obtained  
 his prey, &c.

Some giue thanks for their  
 saluation, but they must merit  
 it, and winne it by their workes;  
 these are the Papists, that giue  
 thanks to God for that which  
 they

they doe themselves ; This is needlesse : and some giue thanks to God for their ignorance and want of knowledge, as the vulgar people, that thank God they can say their prayers, which are the ten Commandements, and the Creed, that haue not a word of prayer in them. All these are cold, superficiall, and sinfull thanks, and the Lord taketh no delight in them.

2 This may teach vs to fall into a serious consideration of Gods fauour towards vs, that so wee may prouoke our soules to say with *Dauid*, *My soule, praise thou the Lord, and all that is within me, praise his holy Name.* And that we might bee stirred vp to this dutie, let vs take notice of these meanes:

1 The mercies of God in all  
L their

*vs 2.*

*Psal. 103. 1*

their rankes, spirituall, temporall, naturall, ciuill, publike, priuate, &c. and thou shalt finde the least of them immeasurable, and of an infinite price. Thus did the Prophet, hee set a price vpon Gods mercies as farre as hee could diue into them; but when he could not reach to the bottome of the least of Gods mercies in particular towards himselfe, then he breakes out into these gratulatory tearmes: *What shall I giue vnto the Lord for all his benefits towards me? I will take the cup of saluation, and will call vpon the Name of the Lord, I will pay my vowe, &c.*

Psa. 119.  
12. 13. 14.

2 Remember thy selfe, how miserable thou art without Gods fauour, and mercy: and how soone (if thou art in health, wealth, strength, &c.) thou maist  
bee



be deprived, and left destitute  
through ingratitude.

Consider thou art not wor-  
thy the least of Gods mercies,  
as Jacob did; Lord I am lesse then  
the least of all thy mercies; and la-  
ding kindnesses thou hast shewed  
me. We cannot merit any mer-  
cie: not contriv'd between him

Gen. 32.10

and us. Consider Gods readinesse  
to give, when we call in our pre-  
sent exigents and wants, if wee  
demand; and call in faith with-  
out waivering; Let vs all confi-  
der these things aright; and we  
shall find them to be good helps  
and mooves for the praising of God.

To conclude; seeing God at  
this time offereth his Son Christ  
to our families to eate, and feede  
upon by faith, in whom is wrap-  
ped the whole storehouse of  
Gods favours, and mercies: Let

sup 31

L 2

this

this especially, yea more then al  
other mercies of the Lord, pro-  
uoke our thank fulnes vnto him.  
It is the greatest gift that euer  
God vouchsafed to giue, and  
therefore requireth our greatest  
thanks, and praises to the Lord.

3 *Action, He brake the bread,*  
and powred the wine: some vn-  
derstand this to bee the distribu-  
tion of the signes; but surely it  
it is otherwise, for hee did first  
break the bread, and then powre  
the wine, that he might fitly di-  
stribute the parts. But to let  
passe this errour, and that  
of the Papists, who make a  
threefold partition in the  
breaking of bread; giuing, and  
offering the first to God and the  
Saints; the second to those that  
are among them; and the third  
to the sicke, when their necessity  
requi-

The De-  
cree of  
Pope Ser-  
gius, Anno  
700.

requireth : wee will handle this  
Doctrin from this, that Christ  
brake bread, and powred wine;  
That

Christ tooke not onely our  
nature vpon him, but hee also  
suffered death for vs; his body  
was broken, and his blood shed,  
as appeares by the signes of the;  
hee brake bread, and powred  
wine. *Hee was wounded for our  
transgressions, and broken for our  
sins: and againe, without shed-  
ding of his blood, no remission of  
sins: and, By his blood is obtai-  
ned eternall redemption for vs.*  
Bitter and vehement were those  
tortures and pangs that Christ  
suffered, as may appeare in di-  
uers respects.

First, in respect of the burden  
of the sins of all beleeuers, yea,  
of all the whole world, that was

Doct.

Isa. 53. 5.

Ephe. 1. 7.

Heb. 9. 12.

1. Pet. 1. 19.

Isa. 53. 4. 9.

3. Cor. 5. 21

Heb. 9. 14.

1. Pet. 2. 24

Mat. 26. 56

laid vpon his backe at the same time: if the Prophet *David* could plaine of his groueling; that hee went as a man crooked vnder his owne particulare finnes; how much more might our Saniour complaine; when not his owne finnes; for he was innocent; but the finnes of all the world were vpon his backe at once.

2 In respect of those unworthy things; that hee suffered. All sorts of men had a sting at him, Prince and people; Jew and Gentile, male and female; strangers, and his acquaintance; his friends forsooke him; and thus his good name was wounded with blasphemies; and his person rewarded with shamefull indignities; the high Priests scoffed, the passengers wagged their head, the soldiers flouted him, bin

ε J

nay,

say, the very Theefe on the  
crosse, could with his last breath  
blaspheme him.

2 All the senses and mem-  
bers of his body suffered: his  
head was wounded with a crown  
of thornes: his face was defiled  
with the filthy spittings of the  
Jewes: his eyes were darkened  
and dimmed to behold the cru-  
elties of his tormentors: his  
ears were wounded to heare  
their curses and blasphemies:  
His mouth was put out of taste  
with gall and vineger: his hands  
and his feete were digged with  
nailes: his sides and his heart  
were pierced with a speare.

3. A wrong was offered to him,  
the souldiers stripped him of his  
apparrell, and shared them be-  
fore his face, in stead whereof  
they clothed him with scornful

Mat. 28. 42  
& 39. 40.

L 4      kingly

kingly robes, a reede was put into his hand in stead of a Scepter, viniger mixed with gall was giuen him to drinke, and he was led away as a sheepe to the slaughter, where betweene two theeues, as the chiefe of all sinners, he was crucified.

3. In respect of the death and passion it selfe, which was euer accounted, *shamefull, accursed, painefull*. *Shamefull*, because it was euer inflicted vpon seruants, and slaues, and such as had dishonested their kindred by vile, and outragious offences. *Accursed*, because God him- selfe did brand it with a curse, as a spectacle of horrible malediction: *Painefull*, because thereon he was racked, torne, & his ioynts stretched: besides his suffering continued, for leysurely by little, and

Deu. 21. 23.  
Gal. 3. 13.

and little, and with much limging (the blood distilling out of the wounds of his hands and teete, and other parts of his body that were pierced with a speare,) and amidst most horrible paine of hunger, and thirst, he finished his life.

4. In respect of his conflict, and his wrastring with Gods wrath: He trod the wine-presse of his fiercenesse, and wrath of the Almighty God: By reason whereof, 1. He sweat drops of blood, that tricked downe to the ground: 2. Hee made strong cries to his Father, *that if it were possible, the Cup might passe from him*: 3. An Angell was sent from beauen to comfort him. 4. Hee inwardly felt that which made all the rest seeme nothing in comparison of it, namely his heart

Luk. 22. 44.

Luk. 22. 43

Mat. 27. 46

heart surprized with a sudden feare, that God had forsaken him: *My God, my God, why hast thou forsaken me?* Thus the Son of God suffered vn sufferable paines, and torments: when he was thus punished both in soule, and body: But why did he suffer his body to be broken, and his blood to be shed?

Reas. I.

Ila. 53.

Eze. 11. 10.

Eze. 11. 10.

1. That the foretellings of the Prophets might be fulfilled: the Prophet *Isaiah* doth declare all things touching this passion so fully, that he seemeth rather an Euangelist, then a Prophet: The Prophet *Berthier* maketh mention of the piercing of his side: And the Prophet *David* doth in a most liuely manner expresse the malicious hatred, the profane scoffes, the byting tauntes of beholders, the cruell piercing



*the Lords Supper.*

155

pleting of his hands and feete,  
the vehement straining of his  
body, that the bones might bee  
numbred; the parting of his  
garmentes, and the casting lots  
for his seemelesse coate.

Psal. 22. 3.  
16. 17. 18.

2. That the shaddowes of  
the types might bee remoued,  
as that of *Isaac*, carrying the  
wood bound, striped and layd vp  
on the altar; and that of the  
brazen serpent which *Moses* e-  
rected in the wilderness.

Reas. 2.

Gen. 22. 6.

Nam. 21. 9.

3. That he might bee our re-  
deemer, and deliuer vs from the  
curse. If hee had not shed his  
blood, and beene wounded for  
vs, sinne would haue stucke as  
fast vpon vs as flesh to the bone,  
and eternall death should haue  
beene our wages.

Reas. 3.

4. That hee might be a pat-  
terne to all godly men, who are

Reas. 4.

willing to suffer for his sake, neuer to feare any kind of death, seeing he himselte did vndergo such a death as was most ignominious, shamefull, accursed, painefull, and grieuous. Surely this was it that made all holy Martyrs to endure all kind of punishments, that the wicked Tyrants and instruments of the diuell could lay vpon them: some of the godly had trialls of mockings, scomings, bonds, and imprisonment; others were stoned, others sawne asunder, others slaine with the sword, &c. Yet they remained patient in all these for Christs sake, and were boldened through him so say with *Ignatius*, Come fire, crosse, wilde beasts, slaughter, tearing of bones, dismembring the parts of my body: yea, let all the  
tor-

He. 11. 35.  
36. &c.

Euseb. hist.  
Euseb. lib. 8.  
Chap. 7.

torments of the diuell rush vpon  
me, so I may enioy Christ: bet-  
ter for me to be a Martyr then a  
Monarch, my loue is crucified.

1. This may confute the Pa-  
pists that hold Christs passion  
of small worth without their  
owne sufferings, merits and sa-  
tisfactions; they say, it serueth  
onely to take away originall sin,  
but as for other sinnes they must  
bee put away by the sacrifice of  
the masse, their merits, and suffe-  
rings: Oh blasphemie, intolle-  
table, and most derogatorie  
from the merits of Christs pas-  
sion.

Ob. Did not Paul say of him-  
selfe, I reioyce in my sufferings  
for you, and ful fill the rest of the  
afflictions of Christ in my flesh for  
his bodies sake, which is the  
Church? Here the Apostle suffe-  
red

*vse 1.*

*Ob.*

*Col. 1. 24.*

Sol.

red for the Church.

Sol. Such sense, and meaning cannot bee gathered from this place, as they have deuised, for first, if it should be sayd, that the Apostle *Paul* fulfilled all the rest of Christ his afflictions, as if some part of them had not bin fulfilled in Christ, then this would follow, That something was wanting in Christs passion, and so the price of our Redemption was not fully payd: This is an absurditie; the meaning is rather this: *Hee fulfilled the rest of Christs afflictions*: That is, he suffered with Christ, not equally nor as Christ did, nor yet to adde any thing to Christ his afflictions, but to shew the fellowship of his afflictions: And that in all his troubles and sufferings he had Christ as a compa-

nion

Phil. 3. 10.

Copula po-  
nitur vice  
causalis.

Cal.

L31

nion to beare a part with him:  
 this is that the Apostle saith in  
 diuerse places, *If wee suffer with  
 him, we shall be glorified with him.*  
 Whatsoever our sufferings are,  
 wee doe not suffer alone, but  
 Christ suffereth with vs: And in  
 another place, *The sufferings of  
 Christ abound in us.* Our suffer-  
 ings are not ours alone, but  
 they are Christs as well as ours:  
 By this that hath beene spoken  
 wee see that the sufferings of  
 massing Papists are of no value:  
 And albeit they may brag of  
 their superabundance of merits,  
 and sufferings, which are not  
 layd vpon them by others, but  
 by themselues in their scourg-  
 ings, whippings, beatings, &c.  
 yet they shal do them no good:  
 I account the afflictions of this  
 present time are not worthy of the  
 glory

Rom. 8. 17.

2. Cor. 1. 5.

Flagellary.

Rom. 8. 18.

glory which shall bee shewed vnto vs. Let vs therefore cast off this cursed doctrine of the enemies of God, and telie vpon Christs passion and sufferings, acknowledging with the blessed Martyr: *None but Christ, none but Christ.*

Martyr  
Lambert.

Vse 2.

Vse 2. This ought to breake, and bruiſe all our hearts with godly sorrow for our finnes: If Christ was grieved and broken for mans cause (being free from sin himſelfe,) much more ought we to be grieved and broken in heart for our finnes, which were the cause of his ſuffering, of the breaking of his body, and of the ſhedding of his blood. Men muſt not take pleaſure in ſinne, make a ſpott, and paſtime of ſinne, but mourne and lament for ſinne. The Prophet Zacharie tels vs  
that

that the Church shall mourne  
for Christ: They shall looke up-  
pon him whom they haue pierced,  
and lament for him, as a father  
for his first borne; and mourning  
shall be in Ierusalem like that of  
Haddadrimmon in the valley of  
Mejiddo: not for feare of punish-  
ment, hell, and destruction, but  
for finnes whereby wee haue  
pierced and wounded our most  
blessed Saviour. At his passion  
the Sun, Moone, and earth seem-  
ed to relent; how can we then  
to whom all the benefits of his  
passion redounded, bee so har-  
dened in heart like brasse, but  
be touched with compunction?  
Oh then let it pricke vs at the  
very heart to see him lie groue-  
ling on the ground in a bloody  
sweat; and let our hearts rise vp  
within vs at the committing of

Zac. 12. 10.

12.

M

the

the least sin whatsoeuer, which hath cast him into so strange an Agonie and paine.

*Vse 3.*

Mat. 10. 38.

Luk. 9. 23.

Luk. 24. 26.

1. Pet. 4. 12

Mat. 20. 32

*Vse 3.* This must teach vs to endure many hardshippes willingly, and readily for his sake: *if we will be Christs disciples, we must take vp our crosse and follow him:* If the Author and Prince of our saluation was consecrated by afflictions, *ought not Christ to suffer these things*, and so to enter into his glory? Then ought not wee to thinke strange of sufferings as if some new thing hapned to vs; but wee must submit our selues to the whippe and scourge, as the Lords appointment, and so enter into fellowship of Christs kingdom: our Sauiour hath drinke to vs in the cup of his passion, (as he sayd to the two sonnes of Zebedeus) and we



we must pledge him when occasion is offered, For unto us it is given, that not onely wee should believe in him, but also suffer for his sake.

Phil. 1. 19.

4. Action, he gaue the bread and wine, intimated and gathered from hence, that hee sayd, Take. Hee gaue the bread and wine, and kept them not backe as the Papists do, whose Priests stand all alone at the Altar, and cate, and deubure all alone by themselves. And that which he did giue it was willingly, and with a free heart, no constraint egging and constraining him thereto. And in that Christ did thus willingly giue himselfe, wee may obserue, That Christs suffering was a free will offering: He made his soule an offering for sin, and himselfe of no

Doct.

1say. 53. 10

Phil. 2. 7. 8.

reputation in that he humbled himselfe, and became obedient unto the death of the Crosse. And hee testifieth of himselfe, No man taketh my life from mee, but I lay it

Ioh. 10. 18.

downe of my selfe. This willing Sacrifice may bee so noted by these circumstances. 1. When the time was at hand that hee should suffer, he tells his Disciples that he must go to Ierusalem, & many things must be layd to his charge, which he must suffer there. Peter wished him neuer to suffer any thing, but to fauor himselfe, for which labour, hee called Peter, Sathan, Get thee behind me Sathan. 2. When hee was at Ierusalem, he neuer went about to withdraw himselfe from the Iewes, as hee had formerly done, nor to seeke starting holes to hide his head in; but he

hee went to his accustomed place of prayer, a little beyond the brooke *Cedron*, which place *Judas* knew well. 3. When *Judas*, and al his route came to apprehend him, although they see his power in casting them all to the ground, yet he resisted not, but offered himselfe vnto them, saying, *whom seeke yee?* who made him this answere, *Iesus of Nazareth*, and he replied, *I am hee.* 4. When hee was brought before the Iudge, he denied no part of the truth, but as one willing to yeeld his life into their hands, witnessed a good confession before *Pontius Pilate*. 5. Lastly, when hee was brought to the place of execution, it is sayd of him, that hee sent out his soule, and gave vp his Spirit. All these testify this truth, That Christs

loh. 18. 1. 2

& v. 3. 4. 5.

1. Tim. 6. 13

passion was a free and an acceptable sacrifice, as God gaue him willingly, so as willingly did he bestow himselfe.

*Use 1.*

1. As this may serue to overthrow the idoll sacrifice of the Masse, so it may iustly confute the Masse mongers, and sacrificing Priests, who are drawne to the Altar, as the swine to the stie. Christ gaue himselfe freely: but they will not giue their breaden God, except they be hyred: They will neither say Masse nor sacrifice for any man without money, according to the prouerbe, *No penie, no Pater noster*: The soules in Purgatory that imaginary fire, wherein conceitedly they are tormented, and endure shaddowed paines, cannot be released without mony: if that bee present, all things

*Quid non  
Regina pecunia do-  
nat?*

things shal be current; if that be wanting, their sacrifice of the Masse will do no good.

2. This may serue to commend vnto vs the exceeding loue of our Sauour Christ: greater loue then this hath no man, *then when a man bestoweth his life for his friends.* No man is able to expresse this loue of our Sauior, that so willingly he would lay downe his life for vs, yea for vs that *were his enemies.* We reade of certaine men, that through their loue to particular places and people, haue layd down their liues, as of *M. Curtius* that cast himselfe into a dangerous lake for his Countries sake; as of *Codrus* the King of the *Athenians*, who offered himselfe to the swords of his enemies, for the preservation of his Kingdome:

*Vse 2.*

*Ioh. 15. 13.*

*Rom. 5. 8.*

dome: As of *Decius* the consull that deuoted himselfe to death for the *Romane* armie: These testimonies are something, yet nothing in comparision of Christ; they died for a few people, he for the whole world; they dyed not meereley out of loue, but for vaine glory; he willingly, and louingly, without al respect of ambition: they died for their Country, and friends, he for his aduersaries, and foes; they died men full of sinne, he without any sin of his owne. Oh then admire this vnspeakeable loue of Christ/che like we neuer heard of, that a man out of his tender loue to his friends, yea to his enemies, should shed the best blood in his heart, which here Christ hath done for vs,

3 The consideration of this  
loue

loue of Christ should teach vs,  
in token of thankfulness, to  
loue him againe, by offering vp  
vnto him our bodies, and soules  
as acceptable seruices. This was  
*Pauls practise, In that that I now*  
*live in the flesh, I live by the faith in*  
*the Sonne of God, who hath loued*  
*mee, and giuen himselfe for mee.*  
Therby giuing vs to vnderstand,  
that the greatest and strongest  
reason why wee should live to  
the Son of God, is this; because  
he hath loued vs, and giuen him-  
selfe for vs; yea we should here-  
by learne to giue reliefe to the  
poore, and help them that stand  
in neede of vs. Thus much of  
Christs actions.

Gal. 2.20.

*Take, eate, drinke, &c.* Now  
follow the words of our Saniour  
Christ to his Disciples. In which  
observe the actions of receiuers,  
and

and the persons whom Christ admitted to receiue : The Actions, *Take, &c.* The persons, *Yee.*

*Take and eate,*] From the manner of Christs speech vsed in this place, we learne, That

*Doct.*

It is not left a thing indifferent to come vnto this holy Table : so as wee may at our owne pleasure come, and at our owne pleasure againe absent our selues from communicating at this holy feast with Gods Saints.

*Reas. 1.*

1 For it is commanded, *Take yee, &c.* Now euery commandement of the moral Law binds the conscience to obedience; euen so this commandement of our Sauour Christ (which is indeede a speciall part of Gods worship, included in the second and fourth commandement of the



the morall Law) is to bee obeyed, vnlesse a man bee preuented by sicknesse, or bee deprivied of fit opportunity, by reason of persecution or imprisonment, &c.

2 As it is necessary in regard *Reas. 2*, of Christs commandement, so also in respect of the great fruite and profit it brings to the Cōmunicants; for this Supper (as in part we haue heard) was ordained for these two reasons: 1. As a mother hauing brought forth a little infant, doth not forsake it, but nurseth and bringeth it vp: so Christ hauing initiated vs, and brought vs into the Church by baptisme, a pledge of our spirituall newe birth, and initiation and entrance into his Kingdome, doth not leaue vs there, but hath instituted

stituted his holy Supper, to the end, that wee by participation in his body and blood, might be the more strengthened in this assurance, that Christ is ours with all his benefits. And although Christ be well presented vnto vs by the preaching of his Gospell, yet there are notable points in this Supper especially to be obserued; 1. In the Ministry of the Word, God speaketh generally to all, Repent, and beleeue, and so bee saued: But in this Sacrament hee speaketh in particular, & directeth his promise (as it were by name) to euery Communicant: This is my body to thee, as thou tastest the bread and wine, so assuredly thou shalt taste and receiue Christ by faith in him. 2. God is not herewith contented, but further-

furthermore with this his promise, for the further confirmation of their faith, he giueth them the outward Elements of bread and wine, to bee visible pledges of the ratification of his promise, saying to every Communicant, *Take thou, eate thou, &c.*

By receiuing this Sacrament, and presenting our selues thereunto, we make (as it were) a publike protestation, that wee haue no fellowship with Idolatours, Heretiques, Atheists, prophane and vngodly persons of this world; but that wee take our selues to bee the children of God, and haue fellowship with Christ, vnity, loue, and friendship one with another.

This may serue to confute the Papists, that hold and say, Easter is the time when the common people

*vse 1.*

Pope Ze-  
pberinus  
institution  
and com-  
mand.

Iude 12.

Act. 2. 46.  
& 20. 7.

Durand. in  
Ration. Di.  
offic lib. 4.

Stella.

people should come flocking together to receive the Sacrament; or to speake in their owne phrase, to take their Hushell, or to receive their Maker: The Priest hee perswades the simple people, that it is neither necessary nor fit for them to receive often; and all, that he might fill his owne panch, and glut himselfe: This is contrary to Christs institution, and the practise of the Primitive Church: The Apostles brake bread every Sabbath day. Yea it is contrary to the Decree of their Bishops; For Pope *Fabian* commanded, that the Sacrament of the Lords Supper shold be received thrice every yeare; at Easter, Whitsontide, and Christs Natiuity. And the Conncell of *Agatha*, decreed, that whosoever did not receiue

receiue thrice every yeare, shold not be accounted a Catholike.

2. This may reprocue those *vse 2.*  
that receiue the Lords Supper  
seldome, especially such as are a-  
ble to examine themselves, or at  
least, are of yeares sufficient to  
bee examined and instructed of  
others: These are carelesly neg-  
ligent, and voluntarily absent  
themselves from this holy com-  
munion. Others there bee, that  
are at variance with their neigh-  
bours, they cannot finde in their  
hearts to forgiue those iniuries  
that are done against them; they  
minde, and purpose to be reuen-  
ged, and therefore they keepe  
away from receiuing. Others  
haue taken a iourney, or a piece  
of worke in hand, against the  
next Sabbath day, which they  
promised to do for a friend; and  
therefore

therefore they cannot receiue  
 Well, these, and such like people  
 commit an horrible sinne, they  
 transgresse Gods commande-  
 ment, they deprive themselves  
 of that special assurance of  
 Grace, which God offereth in  
 this Sacrament; they are offen-  
 sine to Gods Saints, and labour  
 what they can to cut them-  
 selves off fro vnion with Christ,  
 and fellowship with his Saints.  
 That man that went a Iourney,  
 and neglected to keep the Pass-  
 ouer, was cut off fro the people;  
 so may the Lord deale with all  
 such as willingly and wittingly  
 absent themselves from this toy-  
 all banquet.

Num. 9. 13

Oh therefore, it standeth vs  
 in hand to receiue, whensoever  
 iust occasion is offered: with  
 what alacrity and chearfulnesse  
 doe

doe little children take their  
paps; how hard doe they sucke  
With no lesse desire let vs come  
into this table; and vnto the  
spirituall pap of this cuppe; yea,  
with a greater and mote seruient  
desire, as sucking babes, let vs  
sucke the grace of the Spirit: let  
this bee our onely sorrow, our  
onely griefe, if wee be deprived  
of this soode. Receiue that dai-  
ly, which may profit thee daily,  
(saith one) and so liue, that thou  
maist deserue to receiue it day-  
ly.

*Take, eat, drinke.* ] Christ did  
not as popish Priests doe, thrust  
the bread, and cramme it into  
the mouthes of Communi-  
cants, as though they were et-  
her so foolish or childish, that  
they could not put meate in  
their owne mouthes, or so filthy

N and

*Ambrus. lib.  
5. de Sacra.*

The de-  
cree of the  
Councill  
at Roto-  
mag.

and impure, that it may seeme a thing altogether vnworthy, and intollerable; that a mystery so holy and so diuine, should be handled with the hands of impure and vnholy persons; But Christ gaue it into the hands of his Disciples, and they tooke it with their hands: No manuell of this Popish rricke, seeing that their Lawes forbid any of the Laity to take the Lords Supper, vnlesse hee bee free from lying with his wife three or foure dayes before, and so shall continue fiue or seuen dayes after.

2 Christ said, *Take, eate, and drinke yee all of this.* The Priest he takes it, and hideth it in the Temple, according to the constitution of Pope *Innocent* the third, and that so fast vnder lock and key, that no euill should hap-

*Durand lib.*  
*3. diu. offic.*

*Exord. lib. 2.*

*Exord. lib. 2.*

*Exord. lib. 2.*

*Exord. lib. 2.*

*Exord. lib. 2.*

*Exord. lib. 2.*

*Exord. lib. 2.*

*Exord. lib. 2.*

*Exord. lib. 2.*

hap  
shou  
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in ye  
fore  
Sacr  
to



happen vnto it (that the Laitie  
should not receiue it:) or else he  
hangerh it vp in a pixe, or a box,  
that it might bee reserved as a  
necessary victuall for them that  
goe out of this world. But of  
tenuimes, it hangerh so long  
there, that it mouldeth,  
rotteih, stinketh, and breedeth  
wormes in it, in so much,  
that according to the Popes decree,  
hee is compelled to burne  
it, and reuerendly to burye the  
ashes thereof vnder the Altar,  
in the holy place. *gail, iob*  
3. Christ saith, *Take, eat, drink*  
he saith not, as the Priest saith,  
Take, and shew it to the people,  
Meane it about your heads, Car-  
ry it like a puppet, or a Pageant  
in your processions. Well there-  
fore did one say, Christ is in the  
Sacrament vnder the manner

*Beatus Rbe-  
nanus in  
annot. lib.  
Tertul. de  
Corona mi-  
litis.*

*Erasmus.*

of meat, that it should be received with great purity of minde: not that it should bee shewed abroad, or caried abroad in plaies & common pomps or pastimes, or yet borne about the fields on horseback. This was not the custome in the primitiue Church: But in this point the foolish fantasies of the common people, haue beene too much followed.

4 Christ saith, *Take, eat, drink*) hee did not heave vp the bread, and the Challice, as the Priest doth, saying, Behold your Maker, downe vpon your knees, worship him, reuerence him, call vpon him, offer Sacrifice vnto him, and giue him thanks. But wee neede not maruell at this blind deuotion of the people, when the words of the Sacrificer (as wee reade in the Canon

of

of the Masse ) are on this manner, *I worship thee, I glorifie thee, I praise, and pray thee with the whole extent of my minde, &c.* This course is against the words and commandement of God, who calleth for worship, praise, diuine seruice, and adoration to be giuen vnto himselfe, and not to an Image, or bread in this Sacrament: No man is so foolish to worship the humane nature of Christ for his diuine nature, nor to worship the bread and wine in stead of Christ.

Christ saith, *Take yee, and drinke yee all of this* ) Christ did not giue to one alone, that hee should eate and drinke for all the rest, but the Priest he eateth and drinketh vp all alone, and giueth no man part with him; making the simple people be-

Deut. 6. 13  
Iſa. 43. 8.  
Mat. 4. 10.

leeue, that his eating and drinking alone without any participation to others, doth no lesse profit them that are present, yea, them that are absent (whether they bee Kings, Popes, Bishops, Travellers, Mariners, sick, dead, prisoners, &c.) then if they themselves did eat and drinke the Lords Supper. But if the righteous man shall live by his owne faith, and not by the faith of another man: if every one shall receive according to that which he hath wrought in his body: if every man shall render an account to God for himselfe: if every man shall receive his reward according to his labour: and not according to another mans labour: if every mans owne worke shall follow him, and not another mans worke, then every mans particular receiving

Hab. 2. 4.

2. Cor. 5. 10

Rom. 14. 12

Gal. 6. 4. 5.

Reu. 14. 12

receiving of the Sacrament shall  
profit him, and not the receiving  
of it by another. Surely, as eve-  
ry one is bound to receive Bap-  
tisme for himselfe, so he is bound  
to take the Lords Supper for  
himselfe, that he may truly and  
profitably through his owne  
faith, apply <sup>it</sup> unto <sup>himselfe</sup> himselfe  
the merits, and benefits of  
the passion, and death of Christ.  
By this dealing of the Masse  
priests the poor, and simple peo-  
ple are hunger-bitten, and de-  
prived of the meanes of saluati-  
on, but themselves are growne  
up exceeding great, proude, and  
rich. And although they have  
blinded the eyes of the people,  
holding them in ignorance  
through this iniustice, and out-  
ragious sea of Monkish super-  
stition, yet they have runne con-

no

N 4

trary

trary to Christs institution; and therefore they may look for no other but eternall damnation, and that the blood of all the Lay people shall bee laid to their charge. Thus by removal of these superstitious tricks of the Papists (which secretly, and by wringing, and wresting they gather from these words of our Saviour) a plainer path, and entrance is made for vs to speak of that which followeth. *Take ye*) First to speake of the persons, that were admitted to be partakers of this Sacrament, they were Christs faithfull, and sanctified disciples; *take ye*, saith hee, speaking to them alone. Hence note, That

*Doctr.*

A Minister is not to admit every one to this Sacrament: but there must be a special separation

on

on of *Atheists*, prophane, and open offenders, from holy, godly, and religious professors: of open and manifest *Hypocrites*, who professe in word, and deny God and his truth in their lives, from sound, and sincere-hearted Christians. This commandement is directed to the faithfull servants of God onely, not to the prophane, and vngodly. And this separation hath bene from the beginning: *Adam* in *Paradise* had the couenant of God, and was admitted to the seales of the couenant, namely the two Sacraments, the tree of life in the midst of the garden, and the tree of knowledge of good, and euill: but *Adam* after he had fallen, the Lord separated him from the couenant, and the seales thereof. So *Caine* af-

Gen. 1.

ter

Gen. 4. 13  
16.

Num. 9. 13  
Leu. 10. 10.

Reason.

ter he had slaine his brother *Abell*, was put from the *Lords face*, that is, he was seuered from the place of Gods presence, where God especially manifested himselfe vnto his seruants in his seruice, honour and worship; and for this cause the Lord commanded that none should bee admitted vnto the *Passeouer* (the same vnto the *Iewes*, which this Sacrament is vnto vs) being vncleane.

The reason of this is plaine, we see a mortall Prince will not entertaine, or admit of every one to his Table, especially of his enemy; but his steward hath charge, and authority (if any dare bee so impudent to bid themselves &c.) to giue them the repulse; even so wee must not thinke, that the immortall Prince,



Prince, the God of heaven and  
earth, will admit of every guest  
unto his Table; but hath given  
commandment to his stew-  
ards, that all his faithfull Mini-  
sters should weede out the refuse, &  
ephane persons; and as the  
Prophet saith, *to separate the pre-  
cious from the vile.* This condemneth the Pa-  
pists; who put no man backe  
from their Masse, though neuer  
so wickedly, wicked, and of euill  
reports; but allure, invite, bid,  
and admit of all that come, bee  
they neuer so corrupt, in life,  
and doctrine, as worshippers of  
images, louers of pleasure, more  
then of God, enemies of piety,  
proud men, vnfaithfull, Vsurers,  
Murderers, Tyrants, Hypo-  
crites, Whoremongers, Swea-  
res, Lyars, Slanderers, and such

1er. 15. 19.

use 1.

as

as are giue to Drunkennes, Bibbing, Feasting, Gluttony, &c. And who not that this prouerb may be found no lesse true, then old, Like will to like. Thus the Popist Priests without all consideration, deliuer the most holy mysteries of the body & blood of Christ, (which the ancient Fathers gaue to none, but to those that were replenished with the knowledg of Gods wil, in al wisdom, & spiritual vnderstanding) to them that are defiled with al kind of sin, & abominations. 2. Euery Minister must hente learn his duty: He must endeavour to haue a speciall eie to the guests that come to the Lords table, to giue them a repulse, if they bee prophane, scandalous, and open offendours, such as are knowne to bee Gods enemies,

*Vse 2.*

mies, till such time as they re-  
 forme their liues, and become  
 the Lords friends. In so doing,  
 he shall discharge the office of a  
 faithfull steward, and shall pre-  
 uent Gods heavy wrath, that o-  
 therwise would fall vpon the  
 head of the vnworthy, and vn-  
 bidden guest. He that by ad-  
 mission of the Minister rusheth  
 vpon the Lords Supper vnwor-  
 thily, in filthinesse, and sinnes  
 most odious, cannot auoid iudg-  
 ment, nay he is in danger of hea-  
 ring the voyce of the King;  
*Friend how camest thou in hither,*  
*not hauing on thy wedding gar-*  
*ments?* and prouing speechlesse,  
 he is sure to be bound hand, and  
 foot, and cast into vtter darkenes,  
 where is weeping, wailing, and  
 gnashing of teeth. Oh therefore;  
 thou that art the Lords Mini-  
 ster,

Mat. 22. 12.

13.

1. Cor. 5. 11

1. epi. Iohn  
verse 10.Hilar. in  
Mat. Cap.  
20.  
Theophylact  
in Mat.  
Cap. 26.

ster, suffer no man to enter unto  
this Supper with filthy garments:  
If any man (though he be  
be thine owne brother) be a Forn  
icator, an Idolater, or a Reeler, or  
a Drunkard, or an Extortioner, or  
any one that brings not true Do  
ctrine, bid him not God speed, eat  
not with him, nay suffer him not to  
eate at this table. Christ would  
not suffer Judas to eate of his  
last Supper (who according to  
an other name *Iscariot*, is a man  
of power.) He went forth before  
Supper, and could not be suffe  
red to eate, because he was con  
demned of the holy Ghost to be  
a Traitor, an Hypocrite, a cou  
tous person, a dinell, a sonne of  
perdition, a vessell of wrath, &c.  
And wee reade that *Ambrose*  
stood in the Church doore, and  
would not permit the Emperor

1591

Theodo-

Thou dost, (after he had caused  
seven thousand men to be slaine  
without iudgement,) to enter  
into the Church, but forbade  
him to go any further then the  
doore, saying: With what eyes  
wilt thou behold the house of  
him, which is the Lord of vs  
all? or with what feete wilt  
thou treade vpon his holy  
pauement? Wilt thou stretch  
out these hands, which yet  
droppe with the blood of  
them that were vniustly slaine,  
and with them take the most  
holy body of the Lord? or wilt  
thou put that precious blood  
to thy mouth, who through  
the words that haue proce-  
ded from thy furious mind,  
hast shed so much innocent  
blood? I say vnto thee, depart;  
and to this thy former wicked-  
nesse,

Theodore  
Lib. 5.  
Cap. 18.

Quomodo  
manus ex-  
tendes, de  
quibus ad-  
huc sanguis  
stillat inius-  
tus? quomo-  
do huius-  
modi mani-  
bus susci-  
pies sancti  
Domini  
corpus?  
Qua tem-  
eritate pro-  
tuo pocu-  
lum sangui-  
nis preciosi  
percipies,  
quando fu-  
rore verbo-  
rum tuo-  
rum tantus  
iniussus est  
sanguis ef-

*Iulius, &c.  
Triplic. bish.  
Lib. 9. ca. 3.*

*Chrysost. in  
Mat. 22. 26.  
Rom. 8. 7.*

nesse adde not another, that is  
more wicked; neither disdain  
thou to take that yoke, and  
bond vpon thee; which the  
Lord of all doth approue, and  
blow from aboue, &c. These  
were the words of that good  
Bishop, vttered with an holy  
zeale against that great Empe-  
rour; and may reach thee, that  
art Gods steward, much courage  
and boldnesse in this case: if any  
ignorant man, or couetous mi-  
ser, or a knowne sinner shall pre-  
sume to come vnto this table,  
be not afraid to put him away,  
seate God more then man. If  
thou fearest man, thou shalt bee  
laughed to scorne of him, whom  
thou fearest; but if thou stand  
in awe of God, thou shalt be re-  
uerenced of men also. As the  
potters of Iehoids in the gates of  
Gods

*Gods house; would not suffer any one that was vncleane to enter into it: So deale thou with all vncleane persons; suffer not Vasa to touch the Arke; nor the leprous person to come amongst those that are vndefiled; giue not the childrens bread vnto dogs, neither cast that which is holy before swine.*

Thus much of the persons that are to receiue. *Take*) This is an actiō of the receiuer, and from it wee obserue, That

If a man haue true faith; as certainly as he receiueth bread and wine into his hands; and afterwards into his stomach; so certainly doth hee receiue Christ, and all his benefits at the hands of God: for if we haue a hand, and stomach to take, receiue, and feede vpon Christ; when God saith, *Take and eate;*

*Mat. 7. 8.*

*Doct.*

O with-

Ioh. 1. 12.

Ioh. 6. 35.

without all question we receiue  
 Christ spiritually, and feede on  
 him: Hence it was sayd, *that as*  
*manie as receiued him, to whom,*  
*he gaue power to be the sonnes of*  
*God, euen to them that beleue in*  
*his name* from whence we thus  
 argue, That all who receiue  
 Christ, must bee the Sonnes of  
 God; they that are the Sonnes  
 of God, must also beleue in  
 Christ, and therefore al that be-  
 leue in Christ receiue Christ.  
 Our Sauio<sup>r</sup> testifieth of himself,  
*I am the bread of life, he that com-*  
*eth to me shal not hunger, & he that*  
*beleueth on mee, shall not thirst,*  
 meaning thereby that the faith-  
 full who come vnto him, receiue  
 him through their faith, after  
 such a manner, that he will be  
 bread, to satisfie their hunger,  
 and as drinke to stanch their  
 thirst,



thirst. Faith then is the hand to  
receiue; and the Loadstarre to  
draw him vnto vs.

Many things might be pro-  
duced for prooffe, as that *whatso-  
euer is not of faith is sinne*, and  
that *without faith it is impossible  
to please God*: but the maine rea-  
son is this, that this Sacrament  
is in it owne nature the scale of  
righteousnesse; and therefore it  
is absurd for a man to offer  
himselfe to receiue confirmati-  
on of that thing, which he hath  
not; to haue as it were a scale set  
to a blanke; to come to haue  
faith strengthened, when (per-  
haps) there is scarce a right vnder-  
standing of what is to be  
receiued by beleefe.

Secondly, the rule of the A-  
postle alwaies binds; that who  
so commeth to this Sacrament

*Reas.*

Rom. 14. 23

Heb. 11. 6

Rom. 4. 11

1. Cor. 11.  
28.

2. Cor. 13. 5

Use 1.

to receiue Christ, must *examine himselfe*; and wherein doth this examination, and search consist, but in trying our selues, whether *we be in the faith or no*? How is it possible a man should receiue Christ, and with him all things else, when this grace is wanting?

1. This doctrine serueth to reprove those, that condemne the doctrine of faith, whereas without it we can neuer be ingrafted in Christ, be made partakers of Christ, or iustification, or saluation, without it: we are in worse taking, then any vassall vnder the Turke, or gally-slave vnder the Spaniard; their seruice is onely bodily, and temporall, but this is spirituall, horrible, and eternall. But by faith we stand and sticke to Christ the true

true vine, wee are interested in him, and all his sauing merits and graces: And as the holy Ghost plainly teacheth vs, *If we hold our confidence stedfast vnto the end, wee are made partakers of Christ, and so by our faith Christ will dwell in vs.*

Heb. 3. 14.

Ephc. 3. 17.

2. This must teach vs to nourish, and preserue faith, and see that it be not of storie, nor temporary, but a true iustifying faith: this is it which will purchase Christ for vs, and repell all aduersary powers of it, whenas historicall, and temporary faith like gilt, or a painting, will soon fade away, and be defaced.

*Vse 2.*

3. Seeing by faith we receiue Christ into the houses, and chambers of our soules, this must teach vs to keepe the houses of our soules trimmed and

*Vse 3.*

O 3      decked

decked vpper, against the com-  
 ming of so noble a guest as  
 Christ is: What trimming and  
 dressing all fine and brane, what  
 putting on our best apparell is  
 there, when any stranger, or  
 great guest commeth to our  
 houses? Well, behold, a farre  
 more worthy guest is comming  
 to our doores, even the doores  
 of our hearts, he stands, knocks,  
 and would gladly be in, promi-  
 sing to suppe with vs, and tiring  
 his cheare with him, (as the im-  
 peration of obedience of righte-  
 ousnesse, as our faith, Repen-  
 tance.) For shame then let vs  
 not keepe our houses filthily, defil-  
 ed with sinne, houses of Sathan,  
 and fornication, vntill for such  
 a guest, let vs not still shut our  
 doores against him, and main-  
 taine idlenesse, (plant no off-  
 backed

Reu. 3. 20.

1. Cor. 6.  
12. 20.

Cant. 5. 2. 3

E

coate

counte, how shall I put it on? But  
 when he puts in his hand by the  
 hole of the doore, let our bowells be  
 moved with compassion (in respect  
 of ourselves) to rise, and open  
 to him; byea let vs give him the  
 best roome, and chamber, that  
 he can looth for, even our whole  
 hearts. *2 cor. 13. 5.*  
**A**ction of the Receiver,  
*eat and drinke* from which  
 words of our Saviour, and addi-  
 on of the Receiver we learne,  
 That all vs, moved most  
 the Every faithful receiver is  
 made a partaker of a most hap-  
 py union with Christ. So sayth  
 the Evangelist, *He that eateth the  
 flesh of Christ, and drinketh his  
 blood, dwelleth in Christ, & Christ  
 in him.* As men take bread and  
 drinke into their hands, carry  
 them to their mouths, that so  
 they

45.

Pro. 23. 26.

Doct.

Ioh. 6. 56.

1 Joh. 1. 7.

they may be sent to the stomacke, from whence they (being in part digested, and by the vessels of Nature conveyed to the parts of the body, for the nutriment of flesh and blood) are carried into every part of the body, so as every part taketh his owne, and so comes an uniting of the parts: before this there is no vnion, no perfect nourishment, &c. Even so Christ the true meate, that came down from heauen, by the hand of faith is taken, and carried to the stomacke of the soule, yea by faith, as by certaine veines and pipes, hee is conueied to every part of the spirituall man, and applied to them, so as every receiver becometh bone of his bone, and flesh of his flesh. By this meanes there is a perfect vnion

Eph. 1.30.

union; and without it there is no sound nourishment in Christ.

Now this union between Christ and vs is first expressed by plaine testimonies of Scripture.

*As that day (saith Christ) shall you know that I am in my Father, and you in me; and I in you:*

Ioh. 14.20.

that is, it may seeme that I am farre absent from you, by reason of some troubles and distractions of minde; yet before I leaue you quite, I will giue you my comforter, my Spirit, as a pledge of our coniunction. And in another place: Our Sauour prayeth unto his Father, that all believers might be one with him:

*O Father that art in me, and I in thee, let these be one in us, I in thee, and thou in mee, that they may be made perfect in one.*

Ioh. 17.21.  
23.

These testimonies proue that

Christ

Christ and we are ioyned together, though not in a popish manner, (as if by eating the bread, wee did eate the carnall and reall body of Christ, and so were ioyned to him) yet we are so vnited to him, euen as though wee were but one body with him.

Secondly, this our vnion with Christ, may bee expressed by way of comparison. First, Christ is called an Olive, or a Vine, and we are said to bee the branches; the branches ingrafted into the tree, are of the tree, beare fruite and receiue sap from the root; and whatsoever is ascribed to the branches is ascribed to the tree; so that if the branches bring forth, the tree is said to bring forth: Euen so it is with all Believers, ingrafted into Christ.

Secondly,

Rom. 11.

17.

Ioh. 15. 5.



Secondly, this our union with Christ, is set forth vnder the state of marriage. For we are members of his body, of his flesh, and of his bones. As there is an inseparable union in marriage betwene a man and his wife, so is there betwene Christ and his Spouse the Church.

Thirdly, this union is expressed in the Ephesians where God is said to have giuen Christ to his Church as to the Church, which is his body. In which place Christ is compared to a body, that as the members are knit and vnited to the body, so are all wee as members incorporate into the body of Christ; and as the members that vnited are said to beo part of the body: so we being ioyned vnto Christ, are said to bee Christs.

This

Eph. 5. 30.

Eph. 5. 30.

Eph. 5. 30.

Eph. 5. 30.

Eph. 5. 30.

Eph. 5. 30.

1 Pet. 2. 4.

1. Cor. 6.

19.

Rom. 13.

14.

Use 1.

1. Cor. 13. 5

This vnion might here be expressed by other comparisons, as by the foundation, and the building vpon it, by a mans dwelling in his house, by the garment vpon a mans backe, &c.

1 This may teach vs about all things to labour, and not to be at rest til we haue a sense and feeling of our vnio with Christ: for this is the very drift & scope of this Sacrament, *Prooue your selues: know you not your owne selues, how that Iesus Christ is in you, except you be reprobates?* Till such time as we try and feel our selues to be vnited vnto Christ, we can neuer receiue nourishment by Christ, but that which we receiue will be as purgations giuen to vnprepared bodies, very hurtfull, and turne to corrupt humours.

aidT

2 This

2 This serues to teach vs to labour in our liues to shew forth the fruits of Christs flesh, that we may shew that we are boght from men, by following the Lambe whither soeuer hee goeth; by hauing no guile found in our mouthes, nor pollution in our bodyes, but keeping our selues pure Virgins, and vnspotted, as being the first fruits vnto God.

*Use 2.*

3 Seeing our feeding on Christ doth draw such fruite after it, let vs labour to meete Christ in those meanes himselfe hath ordained; namely, the Word and the Sacraments; the one beeing the storehouse of his promises, the other as it were a patent of confirming them vnto vs, vnder the scales left vs by the King of heauen; that as these in-  
firme

*Use 3.*

finne bodyes of ours cannot be supported without the flauours of bread and drinke, the one to kill hunger, the other to staunch the thirst: So we may perswade our selues, that our soules for their cherishing and refreshing doe require the like necessity to be fed with the flesh and blood of Christ, that we may grow vp perfect men in him, and be freed from the scorching heat of desperation, whereinto we may easily fall, through that streame and current of sinne, wherewith wee are carried in the whole course of our liues; and from which we cannot bee saued, but through the sprinkling of that blood which was shed for vs vpon the Crosse. *This is my body which is broken for you.*) After that our Sauour had deliuered this

this bread vnto the Apostles,  
and they had taken it, and did  
eate it, then he gaue the the fig-  
nification of it, & what it should  
represent, here set downe; *This  
is my body, &c.* Which words  
make this Supper to be a Sacra-  
ment, and offer to our conside-  
ration two things: First Christs  
promise, *This is my body.* 2. The  
fruite and benefit of it, *which is  
broken for you.* First, for Christs  
promise, *This is my body:* Wee  
must vnderstand the words  
thus; not that the bread is the  
body, or is changed into the bo-  
dy of Christ after the words of  
consecration: but that the bread  
is bread still, and represents the  
body of Christ, and by Gods  
blessing on it, it hath that ver-  
tue infused into it, that it doth  
not onely signifie his body, but  
conuey

conuey his body and himselfe  
vnto vs: as if Christ might say,  
*This is my body*, that is, this bread  
which you receiue, is a signe and  
token of my body. Hence learne,  
That

*Doct.*

In receiuing of bread, we re-  
ceiue not the body of Christ,  
(though together with the bread,  
but not in the bread, wee by  
faith receiue his body) but the  
signe of his body: for Christ  
saith plainly of the bread; *This is  
my body*: yet his meaning is no-  
thing lesse, but rather that it is  
a resemblance of his body, speak-  
ing after the manner of the ho-  
ly Ghost in sundry places of the  
Scripture. We reade, that God  
called Circumcision the Cove-  
nant of Grace; and yet it was  
but a signe of the Couenant of  
Grace: The seven leane kine

Gen. 17. 10  
11.

Gen. 41.  
26, 27.

were

were called seuen deare yeares,  
& yet they were but a token of  
those yeares. The Lamb was cal-  
led the Paslcouer, and yet it was  
but a signe of the Passouer. Bap-  
tisme is called Regeneration,  
though it bee but the dipping of  
our bodies in water, & a signe of  
Regeneration: & so here Christ  
calles bread his body, when in-  
deede it is but a signe of his bo-  
dy. These words of our Saujour  
must not litterally bee vnder-  
stood, but figuratiuely: we must  
about all things take heed, that  
no man belecue, that the nature  
of God, either of the Father, or  
of the Son, or of the holy Ghost,  
may bee changed. Neither  
let this moue any man, that  
sometime the thing which  
signifieth, taketh the name of  
that thing which it signifieth.

Exo. 12. 11.  
13. 27.

Tit. 3. 5.

<sup>a</sup> Aug. ad  
Clodium et  
in Levit.  
4. 17. 19. 67.

p The

<sup>b</sup> Aug. in  
Psal. 98.

<sup>c</sup> Idem in  
serm. ad in-  
fant. ista  
fratres di-  
cuntur sa-  
cramenta,  
quia in eis  
aliud vide-  
tur, aliud  
intelligitur.

<sup>d</sup> Idem cō-  
tra Maxi-  
mum, lib.  
3. cap. 22.  
In sacramē-  
tis viden-  
dum non  
quid, &c.

<sup>b</sup> The same Authour in another place, saith, Ye shal not eate this body that you see, (Christ his speech to his disciples) nor drink this blood that they shall shed who shall crucifie me: But I have deliuered you a sacramēt, which being spirituall vnderstood, shall quicken you. \* And in another place he saith, These things (meaning the bread & the cup) are therefore called Sacraments, because one thing is seene in the, & another thing is vnderstood. That which is seene hath a bodily forme, but that which is vnderstood, hath a spirituall fruite. <sup>d</sup> Againe, In Sacraments we must not consider what they be, but what they signifie. \* He that called his naturall body wheat and bread, and named himselfe a Vine, euen hee in like manner



manner hath honored the signs which are scene, with the name of his body & blood, not changing the nature, but adding grace vnto nature. <sup>a</sup> Christ prepared this Table, that he might daily show vnto vs in the Sacrament, bread and wine, after the order of *Melchizedeck*, for a similitude or likenesse of the body and blood of Christ. <sup>b</sup> Christ made the bread which he tooke, and distributed to his Disciples his body, by saying, *This is my body*, that is to say, a figure of my body: but it had been no figure except there had been a true body: For that which is no substance, but a fantasie, can take no figure. <sup>c</sup> Make vnto vs this Oblation (meaning this Sacrament) both reasonable and acceptable, which is the figure of

-unqi

P 2

the

<sup>a</sup>Theodoret.  
Dialo. 2. ser-  
uator no-  
ster com-  
mutauit,  
&c.

<sup>b</sup>Chrysostom.  
in  
Psalm. 23.

<sup>c</sup>Tertullianus  
aduersus  
Marcionem.  
lib. 4. Chri-  
stus accep-  
tum panem  
et Discipu-  
lis, &c.

<sup>d</sup>Ambrosius  
de sacra:  
lib. 4. cap. 8.  
Carnem et  
sanguinem  
qua pro no-  
bis oblata  
sunt, &c.

<sup>1</sup> Beda in  
Lucan cap.  
22. panis  
corroborat  
carnem, et  
vinum ope-  
ratur, &c.  
<sup>2</sup> Idem in  
Ollamis epi-  
phanie pa-  
nis et vini  
creatura in  
Sacramen-  
tum, &c.

the body and bloud of our Lord Iesus. <sup>1</sup> And Beda saith, Because bread strengtheneth the flesh, and wine worketh blood in it, the one is referred mystically to the body of Christ, and the other vnto his blood. <sup>2</sup> The creatures bread and wine (saith he in another place) by the vnspeakable sanctification of the holy Ghost, is changed (not into the very reall body and blood of Christ) but into the Sacrament of the body and blood of Christ.

By these sentences of diuine Authors, it is plaine and manifest, that the words which Christ pronounced in the institution of this his mysticall Supper, are not to bee vnderstood simply, and as the letter soundeth, but after a figuratiue and spiri-

spirituall manner: *This bread is my body,* that is, a resemblance and figure of my body.

Secondly it being now granted, that these words of Christ haue a mysticall sense, it may in the next place bee demanded, Why Christ should speake in such a mysticall manner.

I answer, 1. The Apostles, to whom hee spake, could well vnderstand the sense, and meaning of our Satiour in this case; else they would haue put out some question vnto him, and haue said, *Master what is thy meaning?* This is an hard saying, and we cannot vnderstand thee: But being acquainted with such vsuall phrases, they could better vnderstand him.

2 It was Christs manner, and vsuall custome, to speake by si-

*Ob.*

*Sol.*

Luke 8.9.

multitudes, shewing one thing by another, I will open my mouth in a parable (saith Christ) which is a plaine and familiar kinde of teaching, frequent in Scriptures, especially in the types, and shadowes of the Sacrament.

3 He spake darkely, to the end, that they which bee partakers of this holy Supper, might not set their mindes vpon the nature of the things, which they see, & so rest contented with the creatures (bread and wine,) but that by the chāge of the names, they might beleue the things, that bee wrought in them by Grace.

*Quest.*

2 *Quest.* If the bread in this Sacrament bee not the body of Christ, but a representation of it, then how is Christ present in the Sacrament?

Answer, that Christ is not really or corporally in the sacrament, but spiritually, and by grace: And therefore as one well saith, concerning the flesh which Christ tooke in his Incarnation, which was borne of the Virgin, which was apprehended of the *Jewes*, which was crucified on the tree, taken downe from the crosse, lapped in linnen clothes, buried, rose againe, and appeared after his Resurrection, &c. You shall not haue Christ present, but as concerning his Maiesty, so Christ is neuer absent: *He filleth both heauen and earth.*

To this purpose well did *Augustinus* the Martyr speake: The Son of God, according to his manhood, is gone from vs, (He is ascended into heauen, and sitteth

*Sol.*

*Ier. 23. 24. Vigilius contra Eutychen. lib. 1. Dei filius seculū humanitatem recessit a nobis: secundum diuinitatem autem, Ecce ego vobiscum sum, &c.*

at the right hand of God the father) but according to his Godhead he saith, *Behold, I am with you unto the end of the world*: So as then we may see plainly, that Christ is not present as touching his body, but as he is God.

*vse I.*

This makes much against the transubstantiation of Papists: They strongly maintaine that bread is changed into the body of Christ, and wine into his naturall blood; and so they say Christ is really present touching his flesh. Their words are these:

In this Sacrament, say they, after Consecration, the substance of bread and wine is turned into the substance of the body and blood of Christ; the outward formes, or rather the Accidents of bread and wine, remai-

remaining, which are the Sacraments of holy things, the body and blood of Christ. Conceiue their words in a briefer maner: when the Priest hath consecrated the bread & wine, forthwith these Creatures are made the body and blood of Christ, the Accidents of them: (as roundnesse, thicknesse, hardnesse, coldnesse, whitenesse, sweetnes, &c.) still remaining, which are the Sacraments.

What might be answered to the particulars of their words, is elaboratly dispatched of others, and therefore wee may bee the more silent in them; that which I will speake, shall be limited, and bounded in these two things, a confutation of their Accidents, and their maine error of Transubstantiation. 2. An  
answere

B. Irwell.  
D. Tindall.  
M. Brad-  
ford.  
M. Smith.  
M. Aller-  
foll.

answere to certaine obiections they make for it:

1. First, the Papists take away the substance of bread, and wine, and leaue nothing to bee Sacraments but a few Accidents: this dealing is contrary to all truth. If it were so that Accidents, as whitenes, roundnesse, &c. of the bread, should represent Christ, then this absurdity would follow, that such Accidents in any other substance, or subiect, might represent Christ; yea, and that substance should bee Christ himselfe. Againe, if Accidents should be Sacraments, then Accidents should be mysteries of heavenly things, as whitenesse, roundnes, thicknes, &c. should signifie heavenly things; then Accidents should be instru-

ments

ments



ments of Gods grace, causes of remission of finnes; then Accidents should be broken, eaten, and drunken, &c. How absurd this is, let euery one that can discern, and trie doctrine, iudge. Our Sauour sayth; *I will not drinke* (not of these Accidents, but) *of the fruite of the vine any more*: Paul sayth, *the bread* (not the formes or accidents, but) *the bread which we breake, is it not the communion of the body of Christ*. And againe, he sayth in the next Chapter, *As oft as yee shall eate*, (not these Accidents, but) *this bread*. In a word, that which is made of many cornes, (euery one of them being a substance in it selfe,) must needs bee a substance, and no Accident; but the bread in this Sacrament is composed, moulded, and made

of

Mat. 26. 29  
Luk. 22. 18

1. Cor. 10.  
26.

1. Cor. 11.  
26.

Cyprian in  
Oration.  
Dominic.

of cornes, & therefore it is a substance, and no Accident. The Maior is vnderi-able, the Minor is the testimony of *Cyprian*, *Panis ex multorum granorum adunatione congestus est*, that is, This bread is moulded, and made of many cornes.

Now touching their Transubstantiation, which is a maine pillar of their Religion, and yet is in estimation but a fancy or a dreame, it was first hatched in the time of Pope *Nicolas* the second, in the yeare 1061: when it had but small credit, till Pope *Innocentius* the third came, who gathering a swarme of Papists together, about the number of 1300. in the yeare 1215. established it. After him came Pope *Urban* the Monke, in the yeare 1264. and made vp all the market;

ket, for hee ordained a feast called *Corpus Christi*, in honor of this Sacrament, which day is still obserued of the Papists: this deuice is but lately found out, and deserueth no credit; all that they can alledge for it, is no more but this, that Christ sayd, *This is my body*, by which they may aswell say Christ is a doore, a way, a light, a vine, a shepherd, a lambe, &c. Christ called his Father *an Husbandman*, is his Father therefore *an Husbandman*? Christ called *John Baptist Elias*, is therefore *John* made that *Elias* the *Thisbite*, who prophesied in the dayes of wicked *Ahab*? Christ called *John* the *E-uangelist*, *Maries* son, and *Mary* his mother; is therefore *John* made the naturall sonne of *Mary*, or is *Mary* the virgin made his

Ioh. 15. 1.

his naturall mother? I am sure the Papists dare not auouch this: No more is the Sacramental bread, Christs natural body, although he calleth it his body, but his body in a mystery, and a figure, as hath bene shewed before, & my reasons against their Transubstantiation are these.

Reas. I.

ver. 26, 27.

The first is taken from the institution it selfe, for therein what did Christ take? Bread: what did he blesse? Bread: what did he breake? Bread: what did he giue? Bread: and what did his Disciples receiue? bread: what did they eate? Bread: and after the words of consecration what did he call his supper? eating of Bread. Then it must of necessity bee, that whatsoever Christ tooke, blessed, brake, gaue, consecrated, and his Disciples

ciples tooke and eate, was bread  
and not his body.

2. It is against the nature of a  
Sacrament, that bread should  
be transubstantiated into the  
body of Christ; for then the  
thing signifying is consumed,  
which makes the Sacrament: &  
nothing is left, but the thing  
signified, which takes away the  
nature of it: a Sacrament is no  
longer a Sacrament, then there  
is a signe to represent, as a Ta-  
uerne, is sayd to be no longer a  
Tauerne, then the bush hangeth  
before the doore.

3. If Christs body were really  
present in the Sacrament, then  
the Sacrament should be tur-  
ned into a sacrifice, which two  
differ, as much as giuing, and  
taking: It can be no sacrifice of  
Christ, for hee offered himselfe  
but

but once, and that was vpon the crosse, therefore it is called a Sacrament, because it is but a signe of his sacrifice.

4. If Christs body should be eaten in the Sacrament, then so often as we eate it, Christ should be sacrificed, his body broken, and his blood shed; wee should then crucifie him, as the Iewes did; which is most horrible, and fearefull to consider.

5. If this their errour; should be holden for a truth, then the damned crew of prophane and wretched sinners should eate Christs flesh, and be saued; as our Sauiour speaketh, *He that eateth my flesh; and drinketh my blood, hath life euerlasting* : Yea, the dumbe and insensible creatures should eate the flesh of Christ, as a moule or a rat, &c. Which thing

John 6. 54.

thing the Councell of *Arelate* fearing, decreed that the Priests should be punished, and do penance, if a mouse, or any other beast did eate the body of Christ through their negligence.

6. If Transubstantiation were certaine, then what became of all our forefathers, the Patriarches, Prophets, and other holy men of God, that were before Christs being in the flesh? what should become of many Infants, the children of beleeuing Parents? Al these neuer did eate the flesh of Christ, as corporall meate, and yet they are saved: besides, they did all of them eate Christ before his being in the flesh, as we do, (he being come in the flesh:) So *Paul* plainly telleth vs, *They did all eate the*

Q same

1. Cor. 10.  
3.4.

*same spirituall meate, and drinke the same spirituall drinke, which meate and drinke was Christ. Marke the words; hee sayth not only they did eat the same meate that we eat, but he sayth that this meate was Christ; and not only so, but to shew that Christ is not a corporall meate, as the Papists say, he sayth, he is a spirituall meate, as we say; and therefore you see we do not eat him corporally, no more thē our Fathers, but as they did eat him spiritually, so do we.*

7. If Christs body were in the Sacrament, then it must bee eaten with the mouth, and pulled in pieces with the teeth; then the members of our body shold dismember, and disioynt his body, (which is absurd to speake, but damnable to practise,) then  
it



it were enough to eate Christ corporally, being before our eyes in the Sacrament: but in this corporall eating there can be neither *Hope*, nor *Faith*: *Hope is of things not seene, and faith is an euidence of things not seene, & the substance hoped for*: but herein the Papists can go no further then the things are before their face: when the object is gone, (which is the body of Christ really present,) then all their faith and hope decaieth.

Rom. 8. 24.  
Heb. 11. 1.

8. If Christs body bee in the Sacrament, then, it must be either a mortall body, or a glorified body, the one it must be. If it be a mortall body, then either Christ is not dead as yet, (which is false,) or else Christ is againe subiect to mortality, (which cannot bee) but the truth is,

Q<sup>2</sup> Christ

Christ was dead, is risen againe, & hath changed his mortal body into an immortal body; therefore they cannot receiue a mortal body, for Christ hath it not to giue thē. If it be a glorified body, then he is not in heauen, he hath left his seate at his Fathers right hād, & is vpō earth; which would crosse the word of truth. As touching his glorified body, the Scripture saith, *that Christ was receiued vnto heauen, and now sitteth at the right hand of God.* In another place, *Christ departed from his Disciples, and was carried into heauen.* Againe, *Christ was taken vp into heauen.* Therefore this body cannot be in the Sacrament. The Papists may well stumble here, when they can receiue neither mortall, nor immortal body.

Mar. 16. 19  
Col. 3. 1.

Luk. 24. 51

Act. 1. 9. 11

9. If the flesh of Christ should bee in the Sacrament, then it would bee seene, felt, and receiued, as flesh, yea, it would taste, as flesh: but in this matter every mans owne mouth, and palate must be his Iudge.

10. If bread be changed into Christs body, then it is changed into such a body, as hath neither breath, nor beeing, and wanteth a soule, which is but a dead body. This will do them but little good, (if there were such a body,) seeing it wanteth life.

11. If Christs body be in the Sacrament, then as many Sacraments as there bee, so many bodies Christ should haue, which were to make Christ a monster; nay, Christ should haue a thousand bodies at one, and the same time, because the Sa-  
Q; crament.

Act. 3. 21.

crament may bee receiued in a thousand places vpon the same day; but this is a monstrous conceite, and sauoreth of Antichrist, and wee may conclude against it that Christs body is but in one place, and that place is heauen: *The heauen must containe him till all things be restored.*

12. If bread should be made flesh, then surely many Papists would sinne against themselves by eating flesh vpon dayes prohibited, as Lent, Fridayes and Saturdayes, eueninges before festiuall dayes, &c. For doubtlesse vpon some such dayes, as these, they eate the Sacrament, and then, as they say, they eate the flesh of Christ.

13. If bread bee turned into Christs body, then it shold nourish nothing but the body: a corpo-

corporall substance is the nourishment onely of that which is corporeall: the soule findeth small sweetenesse in drossie substances.

14. If bread (after words of consecration) should bee made Christs body, then a Priest by speaking certaine words, might make bread a liuing substance, at least his God; and so doe the people thinke: For so soone as the Priest hath consecrated the bread, the people take it to bee their God, yea, they beleeue it to be Christ Iesus, perfect God, and perfect man, as appeareth by their kneeling vnto it, knocking their breastes, lifting vp of their hands, and worshipping it.

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Q 4      stance

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Q3 crament

A&amp;3.11.

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15. If bread be changed into Christs body, then to what substance

stance doe the Accidents (as they say, remaine) belong? if the accidents belong to bread, (as they hold,) then must the substance of bread be in the Sacrament: for the Accidents of one substance cannot bee sayd to be the same Accidents of another substance; as this whitenesse in my hand, cannot be called the same whitenesse in a tree, or a stone.

*Substantia  
accidentia  
obueniunt.  
Accidentia  
semper in-  
sunt subiec-  
to.*

Againe, either must bread be in the Sacrament, or else the Accidents may stand without a subject; which can neuer bee, for that is contrary to all rules of Logicians.

16 To conclude, if bread bee changed into Christs body, why doth the Massing Priest say to the people, *Lift up your hearts*, when as they haue al, God, Christ,

Christ, flesh and blood in their  
mouth at once &c. *quodammodo*  
To these reasons making a-  
gainst transubstantiation, might  
be annexed the sayings of diuers  
Authors, Fathers, neotericall  
Writers; and their owne men;  
as that of *Petar Lombard* in his  
fourth booke, and first distinc-  
tion: That of *Ioannes Scotus* a  
subtile Doctor, who confessed,  
that the article of transubstan-  
tiation, was neither expressed in  
the Apostles Creed, nor in any  
other of the ancient Creedes,  
but onely set out by the Church  
(meaning surely the Church of  
Rome:) That of *Cameracensis*,  
plainly disputing, that it is more  
agreeable to the truth, if we as-  
sume, that in the Sacrament of  
thankesgiuing there remaine  
true bread, and true wine, and  
not

*Magister.*  
*sententi. lib.*  
*4. dist. 1.*  
*In sentent.*  
*dist. 11. lib.*  
*4. quest. 3.*

*In Decret.*  
*desum. et fi.*  
*de Catho. c.*  
*firmiter.*

*Eucharistia*

In canon.  
Missa Let.  
40.

nor the accidents onely. And that saying of *Biel* may not bee forgotten, It is to bee noted (saith he) that although it bee plainly taught in Scripture, that the body of Christ is truly contained vnder the kindes of bread and wine, and receiued of the faithfull people; yet how the body of Christ is there, whether by conuersion of any thing into it, or without conuersion, it be- ginneth to bee the body of Christ with the bread, the substance, and accidents of bread remaining still, it is not found expessed in the Canon of the Bible. Other Authors I leaue to them that deale more copiously in such a large cause, these be sufficient to make against their error for my purpose. But the Papists will object.

Ob.

I It

It is a miracle to turne the bread and wine into the body and blood of Christ.

*Sol.* It is true indeed, when the bread is once made the body of Christ, there is a miracle, but bread is neuer made the body of Christ. 1. Besides, there is neuer a miracle, but it hath a signe with it, which shewes it to bee a miracle; and therefore if bread should be made the body of Christ, they might see how it is miraculously changed, and turned. But here is nothing seen.

2 Miracles in the time of the Gospell are extraordinary things, (for God worketh not by miracles) but by the powerfull Word of Grace:) but they make them ordinary things, for as often as they say Masse, which is every day, they worke miracles.

3 If

Mat. 24. 24

Luk. 17. 21

1. Thes. 2. 9

Ob. 2,

Sol.

3 If it had bene a miracle to turne bread into flesh, then the Euangelists, and S. Paule wold haue counted it a miracle: but they speake not a word of any such matter: they all speake of lying miracles, and without question this is one of them.

Ob. 2 If bread had not bene made flesh, why did Christ say, *This is my body*?

Sol. I answer, Christ spake figuratiuely, as was answered before, and may be gathered by the words following, *This is my body which is broken for you*; his body was not broken, neither had he suffered as then, but his meaning was, this bread broken is a signe that my body shall be broken: The bread could not bee his body, for then his body should haue bene broken, when the

the bread was broken.

Thou hast an obligation in thy hand; Thou saiest, I haue here twenty pounds: I say againe, there is nothing but paper, inke, and waxe: Oh but thou tellest me, here is that which will bring me in 20. p. and that is as good: so this is as good, that vnder these signes you receiue the vertue of Christs body & blood by faith, as if you did eat his body, and drinke his blood indeed.

*Ob. 3.* But Christs calling is making; hee called bread his body, therefore it is his body.

*Sol.* God called the Lamb the Passeouer, is it therefore made the Passeouer, or a signe of the passouer? He called Circumcision the couenant, was it therefore made the couenant, or but a sign of the couenant? So Christ called

led himselfe a Vine, not that hee made himselfe a Vine, but to signifie vnto vs, that as the branches are in the Vine, so the faithfull are in him: & here he calleth bread his body, not that it was (vpō the word spoken) made his body, but because it is the Sacrament, signe, & figure of his body.

Ob. 4.

Then it seemeth that there is nothing in the Sacrament but bread and wine?

Sol.

Not so. In the Sacrament there is more thē the bare Elements. Christ saith, his body is there: *Paule* saith, that it is the communion of the body and blood of Christ: therefore this bread goeth beyond common bread, for it doth not only nourish the body as it did before, but also it bringeth a bread with it, which nourisheth the soule;

not



not so as the nature of this bread is changed (that remaines,) but the use of this bread is changed.

*Ob. 5.* But Christ is omnipotent and Almighty, hee can turne bread and wine into his body and blood, and therefore he doth.

*Sol. 1.* It is an olde rule, that from *can* to *will* there neuer followeth any good argument. 2. God is not called Almighty, because hee can doe all things, but because hee is able to doe whatsoeuer his good pleasure is to doe. There are certaine things which God cannot do, as for example, God cannot deny himselfe, he cannot lye, hee cannot saue the reprobate, and condemne the Elect: Whatsoeuer is contrary to his Word, that cannot God doe. But for  
Christ

*Ob. 5.*

2.40

cc. 82. 164

102

*Sol.*

*A posse ad  
vellenon se-  
quitur ar-  
gumentum.*

Christ's body to be really in the Sacrament, is contrary to Gods Word, therefore God cannot doe that.

Ob. 6.

Mat. 18. 20

Ob. 6. But Christ saith himselfe, *Behold I am with you unto the end of the world.*

Sol.

Sol. It is true, Christ is with all his Elect unto the end of the world spiritually, but not corporally; he is present among his Elect, by his Spirit and grace, but not with his naturall body. *wheresoever two or three are gathered together in my name, (saith Christ) there am I in the midst of them.* This promise of Christ and such like promises are to be vnderstood not of the corporall presence of Christ here in earth, but of his spirituall presence by grace.

Let the Papists object for their

their transubstantiation what they will; yet the truth is this, the substance of the bread still remaines in the Sacrament, it is not turned into the body of Christ. And therefore let vs ground our selues in this, That as Christ dwelleth in vs; so he is present in the Sacrament, and must be eaten of vs: *Christ dwelleth in vs spiritually by faith*, therefore hee is spiritually present in the Sacrament, and must bee eaten by faith. Thus much of Christs promise in these words, *This is my body.*

*which is broken for you* ] Here is set downe, and expressed the benefit and fruit of Christs promise: the faithfull Disciples, and in them, all the Elect are made partakers of the benefit of his death and passion; for hee gaue

R

him-

Eph. 3. 17.

Act. 3. 6.

Ioh. 10. 15.

Doct.

himselfe for their redemption; hee had nothing else to giue, he might haue said with Peter, *Gold and siluer haue I none*; neither by any other meanes could he saue his people, and therefore *He laid down his life for his sheep*; he suffered, that they might be saued, he was accused as guilty, that they might bee innocent, and hee dyed, that they might liue. **Learn, That**

None but the Elect haue benefit by Christs death and passion: he hath put out the hādwriting of ordinances which was against them, hee hath fastned it to the crosse; hee hath closed vp the streight and narrow inclosure of circumcision, and broken downe the partition wall for their entrance into his fathers house: the priuiledges & benefits of Christs death,

death, doe onely belong to the  
faithfull; By his blood he entred in  
once into the holy place, & obtained  
eternal redemption for vs: that is,  
for the faithfull, and none other.  
As Zachary saw in the heavenly  
vision two Olive trees dropping  
oyle through the pipes into the  
basses of the golden Candle-  
sticke; So Christ this Olive tree  
doth not conuey his graces to  
any by the vertue of his death,  
which is as the pipe, but to those  
that belong to the golden can-  
dlestick of his Church; Christ  
is only the Sauour of his body.

Heb. 9. 12.

Zach. 4. 2.  
3.

Eph. 5. 23.

Reas. 16

1 It was not Gods purpose,  
that Christ should dye for all  
men; for if he had, how comes it  
to passe that some are damned  
already, and others that haue no  
faith, shall be damned hereafter;  
either Gods purpose to saue the

is frustrate, or else God cannot doe it, and so something should resist the power of God, which is blasphemy to thinke. Secondly, if God, had such a purpose to saue all men, and then after seeing the incredulity of man should change his minde, then the execution of Gods will should depend vpon the vncertainty and instability of the euents, which doth derogate much from the al-sufficiency of God: and therefore we say, that Christ suffered for none, but such as haue their garments dipped in the blood of the Lambe.

*Reas. 2.*

*Ioh. 17. 9.*

2 Christ died for none but those for whom he prayed, and they were none but the faithful; as for the world, he neuer prayed for it. Yea further, for whom Christ giueth himselfe, to those  
he

hee giueth his Spirit, to abide with them, and to scale vp their saluation to their owne soules: for the Spirit letteth them know the things that are giuen them of God. But the world cannot receiue him, *for the world seeth him not, nor knoweth him*: and much lesse can it receiue him.

loh. 14. 16.  
17.

3. For whom Christ gaue himselfe, to them hee alwayes tendered his loue; but hee euer shewed his loue abundantly to the faithfull: *He loued his Church* (saith the Apostle) and therefore *he gaue himselfe for it*. And againe, *He loued vs, and gaue himselfe for vs*. Now what is meant here by *vs*, all man-kinde, or any of the wicked? Nothing lesse, but by it wee vnderstand Gods deare children and Saints, *Such as are washed from their sins*, and

Reas. 3.

Eph. 5. 25.

Reu. 1. 5.

Ver. 6.

are made Kings and Priests unto God.

4 If Christs death had beene effectuell for all men, then it had beene impossible for any man, yea, the reprobates, *Cain, Judas,* and such others to bee damned: but this is a most infallible truth, that the Lord hath chained the vp to euermlasting death and destruction, and therefore Christ died not for them.

Reas. 5.

5 To whom neither the ends, nor the fruits of Christs death doe belong, to them the efficacy of Christs death cannot be ascribed: but the ends and fruits of Christs death, doe not belong to the wicked.

The ends of his death are:  
1. by his death to abolish him that had the power of death, that is, the Diuell; but he ruleth

still



still in them : 2. To conquer death it selfe; but they are still vnder the bondage and feare of it : 3. To destroy sinne, that it may dye in men; but it liueth & ruleth in them : 4. That they which liue, might liue to him which is dead; but the wicked rise against him, and attaine not to the beginnings of life eternal here, nor the perfection hereafter. And as for the fruites of Christs death, which are iustification, remission of sinne, imputation of righteousnesse, reconciliation with God, regeneration, sanctification, saluation, and life eternall, none of these belong to the wicked, but to the members of Christ: so as wee may conclude with the Apostle, *Hee gaue himselfe for his people, that are purged from in-*

2. Tim. 1. 10

1. Cor. 5. 15

Tit. 2. 14.

quity, and are zealous of good  
works.

Ob.

Ob. But I hope, will some say,  
that there is no great danger  
in saying, Christ died for repro-  
bates. It is the speech of the  
Apostle Saint Peter, Some (saith  
he) shall bring in damnable here-  
sies, denying the Lord which hath  
bought them.

2. Pet. 2. 1.

Sol.

Sol. Wee understand these  
words bought them, as spoken not  
according to the iudgement of  
infallibility, but according to  
our owne iudgement, and the  
iudgement of others that are led  
by the rule of charity: for to ex-  
pound the words otherwise, and  
to say, they were indeed, and in  
truth redeemed, were to make  
Christ a Redeemer of some, nei-  
ther freed from the power of  
sinne in this life, nor from the  
power

power of hel in the life to come, which is contrary to many places in Scripture.

*Ob.* But wee reade in many places of Scripture, that Christ redeemed the world: God was in Christ, and reconciled the world to himselfe, not imputing their finnes unto them; he is the reconciliation for our finnes, and not for our finnes only, but also for the finnes of the whole world, &c.

*Ob.*

2. Cor. 5. 19

1. Iohn 2. 2

*Sol.* I answer, that our Saviour sayth in another place, I pray for them, that is, for my Disciples, I pray not for the world; here the world is excluded from the benefit of Christs prayer. So that we haue a world opposed to a world: There is a world of the faithfull, and a world of reprobates. For the world of the faithfull, our Saviour did give him-

*Sol.*

Ioh. 3. 16.

himselfe, but not for the world of wicked men; God so loved the world, that he gaue his onely begotten sonne, &c. And Christ sayth I will giue my flesh for the life of the world, &c. Meaning by the word, world, all the elect, both of the Iewes, and also of the Gentiles.

Ob.

1. Tim. 2. 6.

Heb. 2. 9.

Ob. But it will bee further sayd, that Christ died for all: Hee gaue himselfe a ranfome for all: That he tasted death for all, &c.

Sol.

A&amp; 10. 34.

Sol. I answere, that this vniuersall note, *all*, doth not signified euery particular man, but all sorts of men, of all states, conditions, and callings, according to that speech of Peter in his Sermon to Cornelius: In euery nation he that feareth God, and worketh righteousness, is accepted with him: So likewise it is sayd of

of our Saviour Christ, That hee  
 healed every sicknesse, and every  
 disease: The meaning is not that  
 he healed all diseases generally:  
 for questionlesse many died in  
 his time, but he healed all sorts,  
 and kinds of diseases: Again  
 the word *all* may be restrained  
 to beleeuers; as where it is sayd,  
 Christ tasted of death for all, the  
 meaning is, he died for sons that  
 must be ledde vnto glory, for his  
 brethren, and such children as are  
 giuen of God vnto him.

Mat. 4. 23.

Heb. 2. 10.

1. This serueth for the re-  
 proofe of them that thinke all  
 shall be saued, the reprobate as  
 wel as the elect; *Judas*, as well as  
*John*, & *Saul* as well as *Paul*. The  
 diuell hath deluded so many  
 men with this cōceite of Christ  
 his death for all men, that they  
 commit sinne with greedinesse,  
 and

vse 1.

& are growne carelesse of their owne saluation. But let all such know, that they shall finde the contrary to their woe, vlesse they preuent Gods wrath to come, with hearty Repentance. And certainly there be many in the world, to whom it may bee sayd as *Simon Peter* sayd to *Simon Magus*: *They haue neither part, nor fellowship in this busines, being pre-ordained of God vnto condemnation.* *Iude v. 4.*

A.C. 3. 17.

Iude 4.

*Ob.* But I know Christ died for all men, and I am a Christian, as well as another man, and therefore I am sure Christ died for me.

*Sol.* If a woman that had two children, should sweare she were a maide, or hee that had the plague should say, and face mee downe he were sound; or one

Dns

reeling

reeling in the chancell, that hee  
were sober; would they not bee  
spectacles of shame to all that  
saw, and heard them? And for  
an vnseemely and filthy liuer to  
challenge this honour, to be car-  
ried in Christs bosome, to bee  
remembred to his Father in his  
prayers, and apportion part of  
Christs death to himselfe, is as  
absurd as the other; his fained  
hope in the last day will deceiue  
him. Thou sinfull wretch, brag  
as much as thou wilt of thy por-  
tion in Christ his death, I tell  
thee from the Lord, thou hast no  
part in him; nor in his death,  
and sufferings, but the markes  
of Gods vengeance are yet vpon  
thee, and thou ventur'st thy sal-  
uation peremptorily by defer-  
ring thy repentance. It is there-  
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for

John. 3. 16.

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ACT. 2. 37.

Inde 4.

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uation peremptorily by defer-  
ring thy repentance. It is there-  
fore an intollerable absurditie  
for

Heb. 11. 16. for thee being a slave to sinne, & as  
 as prophane as Esau, to vaunt of  
 thy selfe, as the servant of God;  
 & to claime a birthright there;  
 where thou hast no more inter-  
 est, then the dogs in the bread of  
 Children. *molod elius* In boi  
 Mat. 15. 26. In that Christ dyed for vs;  
 vs 2. and not for himselfe, this may in-  
 forme vs of his innocency; as  
 Isay 53. 9. the Prophet Isay sayth: He had  
 done no wickednesse; neither was  
 deceite in his mouth; he just suffer-  
 Heb. 9. 14. red for the unrighteous; He offered him-  
 selfe without spot unto God; and as  
 1. Cor. 5. 21 the Apostle saith, He knew no sin.  
 The diuell set his wits on cennes  
 hookes to: preuoake Christ to  
 sinne, yet neuer preuailed; as our  
 Sauour testifieth of himselfe;  
 Joh. 14. 30. The prince of this world cometh;  
 and hath nought in me: *in yds gni*  
 2. This may also informe vs;  
 and

and let vs see the haynousnesse,  
and grienousnesse of our finnes,  
that caused such an immacu-  
late, and vnspotted Lambe to  
suffer a most shamefull death for  
vs: needs must those wounds be  
deepe, that could not bee cured  
but by the wounds of the sonne  
of God. Behold, holinesse is  
scourged by vngodlinesse, wise-  
dome is mocked at for foolish-  
nesse, righteousness condemned  
for wickednesse, truth mur-  
dered for lyers, and harmlesse-  
nesse is slaine for most mischie-  
uous, and haynous sinners. Our  
finnes were the cause of his  
death.

Oh therefore let vs breake off  
our sins by a righteous course,  
and neuer tread vnder foote the  
precious blood of Christ, nor count  
it an unholy thing: Acknowledge

o

Heb. 10. 29

o man thy value, and thy debts,  
and seeing so great a price is  
payd for thy freedome and re-  
demption, be ashamed of sinne,  
which is thy thralldome: and bee  
carefully heedfull, that the devil  
wound not that, which God  
hath healed, lest by the content  
of thine heart, and transgression  
of thy body, thou bee bound to  
performe that seruice to thine  
enemie, which thou owest to the  
Lord.

*Vse 3.*

*Taylor on  
Titus.*

If Christ haue giuen him-  
selfe for vs, then we must in way  
of thankfulnessse giue our selues  
vnto him: he gaue his body, his  
soule his glory, and all for vs; we  
must not then thinke much to  
part with our body, goods,  
name, liberty, or life it selfe for  
his sake, when he calleth vs vnto  
it. The law of thankfulnessse re-  
quireth

quitteth that wee should part  
with such things, as in compa-  
nison are but trifles, for him who  
thinketh not his dearest things  
to good for vs; and the rather  
because when we haue done all  
we can, we can neuer be suffici-  
ently thankfull for this greatest  
gift, that euer was giuen to the  
sonnes of men; wee can neuer  
speake sufficiently of it, nor euer  
wade deepe enough into the O-  
cean of that loue, that presen-  
teth vs with such a gift as this is.  
Howsoeuer therefore the sight  
of the blood of Bulls, and  
Goates wold more affect many,  
then this most precious blood  
which they tread vnder their  
feete, yet let those that looke  
for part in it vnto saluation, ac-  
count this precious, yea and  
their glory, and reioyce that the  
S wise-

wisdom of God hath left them  
 meanes by the word, and Sacra-  
 ments, wherein Christ is daily  
 crucified before their eies, to re-  
 uoake it into their memories:  
 Let them conscionably vse this  
 meanes vnto this end, that this  
 gift running euer in their minds,  
 they may bothinke them what  
 they may acceptably returne  
 for so great receits; and when  
 they heare their harts called for,  
 they may giue heart and hand,  
 head and feete, will and affecti-  
 ons, vp to the seruice of so good  
 a benefactor.

Vse 4.

4. This may teach vs a les-  
 son of triall, to trie and examine our  
 selues, and see whether wee bee  
 those for whom Christ suffered:  
 But how may this bee done?  
 Wouldest thou know, how this  
 may be done? then looke to thy

-oliv

2

con-



conuersation in this world. If thou followest excelsse of riot, and vaine conuersation, thou hast nothing in Christ: to whom sooner Christ is a redeemer by merit, procuring the pardon of sinne, to him he is a Saviour by efficacy also, by turning his hart from sinne to God: if then thou wouldest know whether Christ suffered for thee or no, and by his passion rooke away the guilt and punishment of sin, then see whether thou art purged from the filthinesse of sinne. If thou art purged from sin, then thou art redeemed by Christ.

*This do in remembrance of me.*  
In these words are included a commandement of our Saviour Christ to his Disciples, commanding them to celebrate this Sacrament after his manner;

alms 107

S 2 and

Doct.

Gen. 22. 3.

Mat. 8. 11.

and the end of that commandement: In so doing they remember him, and the wonderfull workes that he hath done. The commandement is in these words, *this do*, he bids his Disciples imitate him in administering this Sacrament that hee hath instituted: Obserue generally, those things that Christ commanded, are carefully to be performed: therefore his Disciples were carefull in administering this blessed supper every Sabbaoth day. *Abraham* so soone as he receiued his charge to sacrifice his sonne, very early in the morning hee ariseth, and fitteth himselfe to the worke enioyned. Christ will not haue that Disciple, whom hee calleth, to go home, and celebrate his Fathers funeralls, but presently

presently follow him : And when hee sendeth out his Apostles to preach the Gospell, they must make hast, and salure no man by the way (not forbidding thereby the common offices of ciuility, but the hindrance of their calling:) wee are therefore bound to follow God commanding, and to obey his will, because we are his seruants. Thus *David* acknowledgeth, that he would do his good will, for he had prepared, or pierced his eare; which forme of speech is taken from those solemne ceremonies, vsed among the *Iewes*, when one sold, and gaue himselfe into the seruice of another: As that seruant who loued his Maister, and would not go out free, was brought to the Iudges, set to the doore post, and

Luk. 10. 4.

Psal. 40. 6.

Exo. 21. 5. 6.

had his eare bored with an awle, that he might serue for euer: So *Dauid* through the loue that hee bare to his Lord and Maister, was as this seruant, prepared his eare for boring, stood at the doore, and desired that he might dwell in the court of the Lords house, to serue him for euer.

Reas. I.

Phil. 2. 7.

Mar. 14. 39  
42.

Iosh. 1. 16.

1. Behold Christ Iesus our Lord, hee was obedient to the Father, vnto the death, euen of the Crosse, and in his agony prayed with a submission, *Father if it bee possible let this Cup passe from me, but if thou wilt drinke hereof, thy will be done.*

2. Behold the Saints of God like *Ioshuabes* seruants, saying, *All that thou commandest us, we wil do.* God saith to *Dauid*, *Seek my face, Deuile soule presently*

answer.

*reuereth, Thy face Lord will I  
seeke. If Christ aske, Saul, Saul,  
why persecutest thou me, what  
meaneft thou man? Paul makes  
but two needfull demands for  
his instruction, first of his person,  
who art thou Lord? and percei-  
uing it was Iesus of Nazareth,  
whom hee persecuted in his  
members, his next request is to  
know his pleasure, what wilt thou  
Lord? And knowing now his  
Masters will, he maketh no fur-  
ther dialogues with him, but  
resolutely obeyed. *Jacob* whom  
God commanded to returne in-  
to the land of his fathers and to  
his kindred, protacted no time,  
but informing *Rachel* and *Leah*,  
of the necessity of his voiage,  
suddenly departed, and obeyed  
God. *Zacharie*, and *Elizabeth*  
walked in all the ordinances of*

*Pfal. 27. 8.*

*Gen. 31.*

*Luke 1. 6.*

Rom. 15. 4. God without reproofe, and the *Romanes* were commended, that they were full of goodnesse.

Reas. 3. 3. Behold the creatures, they are obedient, the Seraphins are

Hay 6. 2. 3. decyphered with a paire of wings spread abroad, resembling their cheerefull obedience in executing the commandments of the Almighty: The

Ps. 103. 21. *Angells do his will: The Sea stayeth his waues, and passe not the appointed bounds: God speaketh to*

Iob 38. 11. *the whale, and he casteth up Ionas upon the land: And in the*

Ps. 105. 34. *plagues of Egypt, the Lord spake, and there came Locusts,*

*darkenesse, tempest, &c. Yea, oftentimes they obey contrary to*

*their nature, The Moone stood still and waited, and the Sunne went*

*backe,*

4 The eye of the Lord is vpon  
pon eury seruant, to watch  
him, how farre hee is wanting in  
any good worke, which hee hath  
giuen him calling and meanes  
vnto, and as he is ready to com-  
mend the presence of any true  
grace to encourage it, so taketh  
he notice of that which is want-  
ing, partly to reprove the want,  
and partly to prouoke vs to the  
purchase of that which is wan-  
ting.

Reas. 4.

.1.

5 To doe what God com-  
mandeth, doth aduance and fur-  
ther thy reckoning, and prepa-  
reth a comfortable account for  
hereafter. How rich might a  
man be in good workes? What  
an harvest might hee make ac-  
count of? What a crowne of  
righteousnesse might he expect,  
that were careful in this endea-  
uour,

Reas. 5.

Use 1.

your, to look to doe one duty as well as another?

This may reprove the heauinesse and lumpishnesse, or the want of quicknesse, in the performance of those duties which God requireth of vs: Some do many good things (such as are good in themselves) but it is in a kinde of necessity, and by constraint, to satisfie law, or to keep custome. Others, so they walke ciuilly and honestly, that men cannot touch their credit, are safe; they hope they obey God well enough, in the meane time all care of sound and sincere obedience is cast off, as if duties of religion, and ciuility were at wars, and could not both lodge in one house and heart. Others cannot endure to heare of all the Commandements, it is enough with



with them; if they obey some one or two. These are like those servants that strive for mastership, they will serve but by halves, they will do one part, and their master must do another. Others will love God above all, and will do any thing for him that he will bid them; but if he say, *Love thy neighbour as thy selfe*, then their hearts are dead, they are loath to deal justly, discretely, and conscientiously. Others when God calls vpon them to perform any speciall duty, cry out, *Matter, this is an hard saying*, and go away, like the young man whom our Saviour wished to follow him, *he was at heart*. Others will be faine to be Gods servants, yet they will be led by their own discretion; much like retainers, that are willing to belong unto some

Eph. 6.

some Gentleman; but yet it is  
for their private aduantage.

All these that make custome,  
time, or law, or profit, or vaine  
delight, or idle and supposed e-  
stimation to be the rule of their  
course, are not obediēt to Gods  
Commandements; nor his true  
seruants.

*Vse 2.*

This may serue to prouoke  
vs to tender vnto God our best  
obedience with heart and good  
will. The Apostle perswadeth  
seruants to do their masters bu-  
sinesse by three arguments, all  
which may perswade our ten-  
dence to our Master in heauen.

*Eph. 6. 6.*

First (saith hee) *It is the will of  
God, Gods institution, and the  
ordinance of Christ.* It is e-  
nough for a seruant to know,  
that such a thing is the will of  
his Master.

The

The

*the Lords Supper.*

263

The second Argument is taken from the honour of their obedience, in seruing men they serued the Lord Christ, which is an honourable thing: besides, the benefit of our obedience redoundeth vnto our selues, God gaineth little by it; our goodnesse reacheth not to him, to adde a graine to his perfection, but to our selues.

Col. 3. 24.

The third Argument is drawn from the expectatiō of reward, which, if their masters should faile, God would not faile to repend vnto them, *Knowing, that whatsoeuer good thing any man doeth, the same he shall receiue of the Lord.* Now if the Lord so liberally reward faithfull seruice done to meane men, how rich a reward giues hee to the faithfull seruice of himselfe?

Eph. 6. 8.

And

Helps and  
meanes of  
obedience

Mat. 23. 43

Mat. 6. 33

1. Pet. 1. 10

And that we may walke in the way of obedience, let vs use these helpes.

1 Make conscience of the least duty, as knowing, that omission of duties shall receive sentence against them, as well as commission of euill.

2 Looke what thou art called vnto, and in thy calling what is most needfull, and that doe wisely preferring the generall calling before the speciall, and heavenly things before earthly.

3 Keepe thy selfe in readinesse to euery good work, knowing that thou hast alwaies one iron in the fire, a soule to save, an Election to make sure, which requireth all diligence.

4 Suffer thy selfe to be guided by the rule and square of Gods

Gods Word; it is a Lanterne & a light to guide thee; and the word of grace that will teach thee to deny all vngodlinesse, and worldly lusts; and to liue soberly, righteously, and godly in this present world.

Tit. 2. 11.  
12.

5 Hee that would doe all that God commands, must not only take occasions offered, but euen seeke them, and watch the, as beeing glad to obtaine them.

6 Let not the Lord finde a time wherein hee may say to thee, as hee did once to some standing in the streets, *why stand you here gazing all day?* but say to thy soule as *Daniel* did to his *Sonne Salomon*, *Up and be doing*: There is no time, wherein God, and thy neighbour, and thy selfe, the Church, or Cōmonwealth, or thy family, or the Saints a broad

broad, call not for some duty  
from thee: Oh lay vp these rules,  
and they will be excellent helps  
to set thee forward in the way  
of obedience.

*Notes of obedience*

*Quest.*

*Quest.* But how may I know  
that I am obedient vnto Gods  
Commandements?

*Sol.*

*Sol.* I: God loues truth in  
the inward parts, and refuseth  
all that obedience, which fol-  
lowes not sanctification of the  
spirit. Examine now thy in-  
ward parts, and see whether  
there bee such a change in thee,  
as thou canst ioin the subiection  
of thy soule with the obedience  
of thy body.

2 Examine thy selfe whether  
the loue of God constraimes  
thee,

thee; for the prouocations of  
men compells thee to obedi-  
ence: a free horse needs not the  
wand, nor one willing to obey  
needes no coactions; nor faire  
entreatings.

Examine thy manner of o-  
bedience; whether it be a cheer-  
ful and a willing obedience, that  
repineth not, as giuing God too  
much; that deuifeth no excu-  
ses, as *Saul* when he did but halfe  
the Commandement; that see-  
keth no delayes: *I made haste, &  
delayed not to keepe thy righteous  
iudgements.*

Doest thou make consci-  
ence of the least Commande-  
ment, as well as the greatest, and  
of all the Commandements, as  
well as one? obeying the Com-  
mandement of faith in the Gos-  
pell, as well as the Commande-

T ment

1. Sam. 15.

Psal. 119.

ment of the actuall, and morall law; obeying the Commandement as well of doing good, as of abstaining from euill. And lastly, doth thy obedience hold out, and neuer shrink away; then surely thy obedience is sound, and thou art a true and faithful Disciple, doing whatsoeuer thy Lord and master hath commanded. Thus much in generall of this Commandement of Christ in these words, *This doe, &c.*

Ioh. 15.

1 Joh. 2. 1

1 Joh. 2. 1

Doct.

That which Christ in particular commanded, was the celebration of this Supper; This do as you haue seene mee doing before you: Celebrate this my Supper according to my institution: Obserue, the celebration of this Sacrament is imitative: the Minister and receiver haue nothing therein difficult

Ioh. 15.

T

or



or miraculous, for then Christ would not have imposed it vpon them for imitation; workes of wonder are impossible to simple men, they must bee left vnto diuine powers. That which our Saniours commanded heere, is such a thing as both may, and ought to be done: Hee did not bid his Disciples turne the bread into his body, or the wine into his blood, that is a matter that went beyond their skill, and had bene a strange miracle indeed: but as hee tooke the bread and wine, gaue thanks for them, brake the bread, and powred the wine, distributed them amongst his Disciples, and commanded that they should eate and drink of them, so would he haue both Minister and people to doe in imitation of him.

Vse.

This may serue to reprove the Papists, that add so many gawds to this Sacrament, which Christ neuer instituted; that Lay people cannot see Christ through them. This institution left to our imitation is made an oblation and a sacrifice by them. Christ said, *Doe this*, but not offer this, for hee offered not his body nor his blood at this Supper, yet they make this Sacrament an Offering, an Expiatory, Propitiatory, and a satisfactory Sacrifice for the sinnes both of the quicke and dead, which doth much weaken the vertue of Christs death: and crosse the word of Gods Spirit, teaching vs by his Apostle, that *with one offering Christ hath consecrated for euer them that are sanctified*: so as this Sacrament cannot be a Sacrifice

Heb. 10. 14

Ver. 10.  
Heb. 9.18.

crifice (*The offering of his body*  
*was but once made* to take away  
the sinnes of many;) neither did  
Christ leaue it to vs, that wee  
should vnderstand it as a Sacrifice,  
knowing, that then wee  
could neuer imitate him. Besides,  
they make the Sacrament  
a veile to hide Christ by their  
trashy additions: Christ said,  
*Do this*, that is, eate, drinke, &c.  
But they goe further, they must  
put on their masking apparell,  
Albes, girdles, copes, tunicles,  
deacon, subdeacon: they must  
haue their ceremonies, as censers,  
balles, candles, candlesticks,  
paxes, pixes, corporassles, corporassle  
clothes, superaltaries, Altars,  
Altar cloathes, chalices,  
cruets, napkins; they must vse  
strange gestures, turnings, returning,  
gaspings, gapings, kneeling,

lings, crouchings, crossings,  
 knockings, winckings, staring,  
 kissings, lickings, noddings, no-  
 fings, washings, weepings, with  
 confessions, prostrations, com-  
 memorations, consecrations,  
 coniurations, paulations, and a  
 thousand other abominations:  
 All which are strange things,  
 and nothing concerne vs in the  
 celebration of Christs Sup-  
 per.

Here also may be reproo-  
 ued all too curious Ministers,  
 that runne more vpon circum-  
 stance then substance, putting  
 as much vertue in the outward  
 robes and vestiments, as in the  
 matter of this Sacrament: But  
 Christ bids vs not put on this  
 apparell, or that piece of linnen,  
 all that he gaue in charge was,  
 they should administer this Sup-  
 per,

per, as he did to his Disciples.

3. Here may bee reprooved many receiuers, who make many a quare at the behaviour of the Minister, not regarding the efficacy of this Supper to bee of God.

Ob. Some say, how may I communicate with a wicked Minister, or with what comfort?

Sol. The wickednesse of the Minister may somewhat lessen the comfort, but neither diminish the perfection of the Sacrament it selfe, nor hinder the efficacy thereof to vs, seeing the efficacy depends onely on the promise of God, and the faith of the receiuer.

Ob. But how can he be a means of conueying grace to me, that is a gracelesse man?

Ans.

T 4

Sol.

Sol.

Sol. Grace is compared to water; now may not water that passeth through a wooden or stony channell, which it selfe is so vndisposed, that it cannot receiue or haue any benefit of it, make a whole garden fruitful? So it is in this Sacrament, though it come through a wooden or a polluted vessel, a bad Minister.

Ob.

Ob. But by communicating with him, wee communicate in his sinne.

Sol.

Sol. Hee that receiveth the Sacrament at the hands of an Adulterer, is not made thereby an Adulterer, nor partakes of his Adulterie. If wee either made him Minister, or communicated with his insufficiency, which our soules groane vnder, some part of the guile would sticke to our fingers: But wee communicate  
only

onely in the Lords ordinances,  
so farre as hee is able to ad-  
minister; and iustifie not the  
lawlesse of his calling; but  
that hee onely is in the place  
of a Minister, whom wee can-  
not auoide, vnlesse wee will put  
away the Lord in refusing his  
Sacraments.

Ob. But what say you to a  
dumb Minister? He is no Mi-  
nister, and therefore he can per-  
forme no ministeriall action. His  
Sacraments also are no Sacra-  
ments.

So/ For themselves, I say  
their ministry is vnlawfull to  
themselves, and without repen-  
tance, a certaine matter of de-  
struction. 2. I cannot blame  
those, who with their owne, and  
the Churches peace do auoid  
them. 3. We must distinguish  
be-

Ob.

Sol.

betweene such a man, and a meere private man; for althogh they bee not good, and lawfull Ministers of God, yet because they come in the roome of Ministers by the election of the Church, to whom God hath giuen power to ordaine them, they are now publique persons, and Ministers, though not good ones. 4. Being thus enabled by the Church to giue what they can, and bound by being in the place of a Minister, though hee come neuer so inordinately to administer Sacraments, wee may receiue from him what hee can giue.

Ob.

Ob. But how may I partake, where open sinners are tolerated to receiue the Sacrament? do not I partake in their sins?

Sol.

Sol. Christ was content to wash



wash in a common water, in the  
flood *Jordan*, hee feared no in-  
fection from it. Though *Nam-  
man* the Leper were washed  
there, though the *Pharises*, and  
*Hypocrites* washed there, yet hee  
takes no exception, contracts no  
uncleannesse: So the wickednes  
of another communicant doth  
not preiudice him that is right-  
ly prepared: though hee com-  
municate with him in the Sa-  
crament, yet not in his sinne. No  
mans sinne can defile another,  
or make Gods promise in vaine,  
nor the scale of it, to him that is  
no way accessary to it, neither  
hath it power to hinder him  
from the Sacrament.

*Do this in remembrance of me)*

Here is the end of Christs com-  
mandement, hee bids vs cele-  
brate this Sacrament, that wee  
may

may remember him, nor that we should thinke him present with his body, nor that the bread is turned or transubstantiated, (for remembrance belongs not to things present, and before the face, but to things absent,) but that so often, as we partake of this Supper, we might call his loue (in sacrificing himselfe for vs) to our mindes.

Our aduersaries leaue out this piece of Scripture, as a thing pertaining to no purpose; yet they are so necessary, that without the knowledge of the, the Sacrament profiteth little: Or if they do not leaue out these words, yet they whisper them to themselves, that no man may be the better for their doings, and that the people may be kept still

in

in blindnesse: But the maine reason why they make these words out-casts, and as without a father, is, because they make against their transubstantiation. If we do al in this Sacrament, in remembrance of Christs body, which was broken like the bread, it is an argument that his body is not there. For remembrance is (as I sayd before) of things absent: we cannot be sayd to remember, but rather to see that which is before vs. Let the Papists well remember themselves, that they are out of the right way: Christ is not bodily present in the Sacrament, when he bids vs do this in remembrance of his body. But seeing Christ doth in this his institution cōmand vs to celebrate his Supper in remembrance of him,

Doct.

him, we may learne this lesson,  
That

Wee are very inclinable to forgetfulnesse, else Christ would not so much haue pressed vpon vs this duty of remembrance: He thought that we would not thinke of his loue towards vs, vnlesse he had giuen vs a memento, whereby we might be put in mind of it; and indeede so one do we forget Christ without a speciall token of remembrance. And that because,

Reas. 1.

1. Our naturall corruption, and vncleanenesse of our hearts and minds, is such a cursed suite of originall sinne, as that it fills vs full of wicked thoughts, and carnall meditations, and makes vs cast off all care of Christ, as if wee had nothing to do with him.

2. We

2. We haue no loue, nor delight in him; al our loue, and delight is in worldly things, and idle vanities: If wee thought that all our spirituall treasure were in Christ, and that with the gaining of him wee should gaine all heavenly blessings, we could not so easily forget him: But our hearts can hardlie bee perswaded thereunto, (and all we gaze after is nothing else but filthy lucre.

*Reas. 2.*

3. There is such pride of heart in euery one of vs through the vnthankfull abuse of our prosperitie, that we neuer minde Christ; whereas store of benefits should lift vs vp to a perpetuall remembrance of the author, and giuer of them, on the contrary they so lift vs vp to a pride of our selues, that we forget

*Reas. 3.*

Hose 13.6.

get him. So complains the Prophet: According to their pasture so were they filled: they were filled, and their heart was exalted, therefore they have forgotten the Lord their God.

Vse.

Vse. Seeing we are so forgetfull of our Saviour Christ, that hath done so much good for vs, as the world cannot comprehend: Let vs labour not only to see this, our sinne of forgetfulness, but also to subdue it, which that wee may performe with care and conscience, let vs consider the grievousnesse of it, and the greatnesse of the punishment threatned against it.

Deut. 4.23.  
et 8.11.

The grievousnesse of it appeareth by the Lords often forbidding of it: Take heede to yourselves lest you forget the covenant

of

of the Lord? And againe, Beware  
thou forget not the Lord thy God:  
For forgetfulnesse is a kind of  
Atheisme, for they who are for-  
getfull haue no impression of  
God, nor his Sonne Christ en-  
gined in their heart, minde,  
and sorrow.

Psal. 104.  
11.

It is the mother-nurse of  
many sinnes; it goeth not alone,  
but carrieth many sins with it;  
whereof it commeth to passe  
that forgetfulnesse, and trans-  
gressions are ioyned together as  
the cause, and the effect.

It was the cause of the idola-  
try of Israell; of her sacrifice to  
diuells; of her contempt of Gods  
messengers, of her selfe conceit, of  
perverting her way, of doing wic-  
kedly in the sight of the Lord, &c.  
And now speake by way of re-  
prooffe to any one that hath

Ps. 104. 11.

Deu. 32. 17, 18.

Ier. 3. 21.

Iudg. 3. 7.

1. 8. 10. 11.

1. 10. 11.

V

done

done amiss: Why Sir, why did you sweare, prophane the Lords Sabbath, deale iniuriously, commit that act of vncleannes, speake vainly and idly? &c. Did you not heare the Minister re-  
proue these the other day? His answere will bee: Surely I had quite forgotten, and neuer remembred. Thus you see forget-  
fulnesse is the cause of many great sinnes.

Secondly, as this sinne is grie-  
uous, so the punishment of it is  
fearefull. 1. They that forget  
God, shall be forgotten of God:  
that is, hee will withdraw his  
loue from them. 2. They shall  
be vexed with barrennesse, and  
death: 3. With desolation, and  
destruction of their cities. 4.  
With bondage, and subiection  
vnder Tyrants. 5. The Lord will

Isa. 49. 14.

Lam. 5. 10.

Hos. 4. 6.

Isa. 17. 10.

Hos. 8. 14.

1. Sam. 12. 9.

prish

V

scatter



scatter the as the stuble that passeth  
by the wind of the wildernesse. 6.  
They shal be overthrowen in the day  
of battell. 7. They shal beare their  
lewdnes, and their iniquity, which  
is a burthen intollerable. 8. Lastly,  
they shall be punished with the  
torments of hel, The wicked shall  
be turned into hell, and all the na-  
tions that forget God: hell, death,  
and eternall destruction shalbe  
their portion.

Ier. 17. 24.

25.

Ier. 18. 17.

Eze. 23. 35

Psal. 9. 17.

Now therefore that we may  
avoiðe the grieuous and seate-  
full punishments inflicted vpon  
this sinne, let vs euer see out  
selues in Gods presence: As the  
Lords eye is in every place to be-  
hold the evil, and the good: so let  
the eye of our minds be stedfast-  
ly fixed on him: this is a matter  
of especiall behoofe, so be well  
thought vpon.

Pro. 15. 3.

Secondly, when we go about sin, let vs remember Christ, how it was our finnes that caused him to shed his most precious blood, let vs apply him to our hearts by faith. For

Reas. 1.

1. This remembrance of Christ, will keepe and preserue vs from sinne, lest we crucifie againe to our selues, by our sins, the Lord of life.

Reas. 2.

Mat. 26. 75

2. It will reconer vs out of sinne, being fallen into it. Peter, when hee once remembred Christ, and his words, what did he then? surely the text sayth, *He went out and wept bitterly*, and so became penitent: euen so if we haue sinned, and cal to mind the great loue of Christ who came downe from heauen to die for our finnes, & to rise for our righteousness, it will make vs  
(if

(if there be any spark of grace in vs) weepe, & mourne for our sins, that we may become penitēt, & reformed. 3. It wil helpe to strēgthen our faich, & to increase our loue towards him: as when one friend calles to mind such, and such tokens another friend gaue him, is set further in loue (vpon the remembrance) to him that did bestow them. So it may be with vs, the oftner we remēber Christ in this Sacrament, the deeper impression of loue it will worke in vs. *Ob.* But my memory is short, will some man say, and I cannot remember Christ as I ought. *Sol.* But tell me this one thing (I pray you:) as short as your memory is, did you euer forget where you laid your treasure? No I warrant you, that will alwayes be remembered, though

*Reas.* 3.

*Ob.*

*Sol.*

Psa. 119. 11

you layd it vp many dayes ago,  
But shall I tel you how it comes  
to passe, that so seldome Christ  
is remembred: The fault is not  
in thy memory, but in the will;  
thou wantest a good will, and a  
loue vnto Christ: a man will ne-  
uer forget that thing hee loueth  
best, he will hide it in his heart,  
as *Dauid* did Gods word. If  
therefore thou hadst a delight,  
& loue vnto Christ, thou woul-  
dest vse all meanes to rectifie  
thy memory that he might not  
be forgotten.

Verf. 25. *After the same man-  
ner also he tooke the Cup, when hee  
had supped, saying, This Cup is the  
new Testament in my blood, &c.*  
Hitherto wee haue spoken of  
both seruices at this Table, viz.  
The bread and the Cup, and al-  
so of all circumstances, and acti-  
ons

ons touching them both: yet somewhat remaineth behind in this verse to be spoken of, that concerneth the second part of this Sacrament. *After hee had supped; he tooke the Cup:* The Apostle seemes to expresse, and note some difference of time betwene the giuing of the bread, and the giuing of the Cup, and the Euangelists agree with him therein; *feri enim potest*, &c. (as Maister Calvin sayth) It may be that in the Interim betwene the deliuey of the bread, and the wine, Christ preached or prayed; he was not idle, nor ill occupied, *quia nihil agebat extraneum a mysterio*: Because hee neither did any thing, nor spake any word diuerse from, or contrary to this holy myste-  
rie.

In locum.

Doct. I.

The Ministers calling is no idle calling, but a calling of labour, and great employments: when hee hath dispatched one worke, he must beginne another; and when they are both ended, he must set afresh on them againe. When our Saviour hath administred the bread, he then prayeth, or preacheth, after that he deliuereth the wine, &c. He was alwayes employed: The ministers taske is endles: *They must labour among you in word and doctrine.* The word there vsed doeth signifie to labour vnto wearines. And in another place Paul describing the office of a faithfull Minister, saith, *if any man desire the office of a Bishop, he desireth a worthy worke:* whereupon one sayd well, the office of a Bishop is a name of labour, not of honour. The

1. Theſ. 5.

12.

worke

1. Tim. 5.

37.

1. Tim. 3. 1.

*Episcopus  
nomen  
est operis,  
non honoris  
August.*

The names that are given to them in Scripture; betoken labour and diligence: they are called *watchmen, Labourers, Husbandmen, Seedsmen, Embassadors, Shepherds, Fishers, &c.* Though their calling bee an high and an honourable calling, yet it is a calling of labour, not of ease: they go out of one Loom into another; sometimes they are employed in priuate study: first, they learne by study what is fit to be taught; sometimes they are imployed in priuate prayer for their people, like *Samuel*; God forbid (saith he) *that I should sin against Lord, and ceasse praying for you*: hete hee promised neuer to giue over this duty for his people. Sometimes they are employed in visiting the sicke, in godly conference, in Christian

Eze. 3. 17.  
Mat. 9. 38.  
12. 2.  
1. Cor. 3. 9.  
2. 5. 10.  
Ioh. 10. 2.  
Luk. 5. 10

1. Tim. 3. 2.

1. Sam. 12.  
23.

and heavenly admonitions and reproofes : sometimes againe, they are employed in painefull and diligent preaching of the Word, in administring the Sacraments, and many other holy ordinances and exercises : so as we see they cannot bee idle, but instant in season, & out of season.

2. Tim. 4. 1.  
Vse.

1 This Doctrine serueth to reprove those people, who account the Ministers calling a lazycalling : wee get our liuing easily, by pattering on a booke a little, &c. some say, and it is no maruell that they must labor for vs. But we see by that which hath beene spoken, that they are greatly deceined. Our Sauiour compareth the worke of a Minister to things of great labour, as to plowing, fallowing, planting, watering, rearing an house,



house, feeding of Cattell, watching by night, &c. In all which great diligence is required. The worke of an husbandman is neuer at an end: sometimes he fallowes, sometimes he sirs, sometime he carieth out his copastie, sometimes he sowes, sometimes he harrows, sometimes he weeds; yea, every moneth brings with it new worke. So the Minister, that is Gods husbandman, if he haue care to doe his duty, shall neuer finde time to be idle; neither shall any man haue any iust cause to say, that because hee is a Minister, therefore he hath an easie occupation.

Here may be reprov'd idle Ministers, who are notwithstanding called to this high calling; such are blinde Watchmen that haue no knowledge, and dumbe

Dogges

Isa. 56. 10.

Exo. 34. 3

2. Pet. 2. 17

Iude v. 12.

Pse 2.

Dogges that cannot barke; they lye and sleepe, and delight in sleeping. If they eate the fat, and clothe themselues with the wooll, they care not greatly what becomes of the flock: such flow bellies are from the Diuell fishers of money, rather then from God fishers of men: they can hunt wel after many liuings, yet bend themselues to doe no good. It were to be wished, that the gouernours of the Church would vse their authority, to reforme this grosse idlenesse of Ministers: Oh that these wells without water were stopped vp, and these clouds without raine were dispersed, that Gods people might obtaine the riuers of waters, and those streames that shall neuer run dry.

2. Vse of this Doctrin may  
 Dogges I serue

sense to teach vs with care and  
 conscience to looke to our cal-  
 lings, when one thing is conclu-  
 ded, another must beginne, still  
 the end of one is the beginning  
 of another: we must euer be do-  
 ing something, either preaching  
 or praying, or reading, or con-  
 ferring, or visiting the sicke, or  
 studying, or admonishing, &c.  
 When we haue planted know-  
 ledge, then practise must bee vr-  
 ged; when practise is approued,  
 then perseuerance must be pres-  
 sed; when perseuerance is allow-  
 ed, the progresse must be vr-  
 ged; there is still ~~of some~~ something  
 left to doe. And to conclude,  
 as it was with *Peter* touching  
 his net: so it is with all paine-  
 full ministers touching their of-  
 fice: they busie themselves some-  
 time in preparing, sometimes in  
 men-

mending, sometimes in casting abroad, sometimes in drawing in their nets, alwayes in necessary employments.

*This Cup is the New Testament in my blood.*) That which hath bin formerly deliuered touching the bread, that sacramentally it is the body of Christ, may here be spoken touching the Cup, that sacramentally it is the blood of Christ. And as there it was said, *This is my body*, that is, a Sacrament of my body: So it is here said, and elsewhere in *Matthew*, and *Marke*, *This is my blood*, that is, a Sacrament of the New Testament in my blood.

Now for the better vnderstanding of these words, we are to marke, and consider what a Testament is, and what things are therein contained: Second-

ly,

Mat. 26. 28

Mar. 14. 25

ly, what the difference is of the  
Olde and New Testament:  
Thirdly, the benefit that wee  
from thence may gather.

Touching the nature of the  
word *Testament*: we must vnder-  
stand it to be a promise, or a co-  
uenant made betweene one that  
is sicke and ready to yeelde vp  
his Ghost, and his children or o-  
ther his deare friends, to whom  
hee bequeatheth his goods and  
lands; and it is impressed in pa-  
per with pen and inke; yet so, as  
that paper is a full testimony,  
witness, or signe of all the gifts  
and legacies, that the party sick  
and ready to depart, promised,  
gave and bequeathed to his  
children or friends. In like man-  
ner Christ his Testament, was  
his finall promise, and covenant  
made to his Elect, touching his  
gift

*Testamentū  
est externa  
morituri  
voluntas,  
qua bona  
sua dispen-  
sat, et qui-  
bus vult,  
gratis lar-  
gitur. Musc.  
in Can. De*

Leuit. 17.  
11.

Doct.

gift of Grace, and free remission of sins confirmed vnto them at his departure out of the world, not in paper, but in the powring and shedding forth his blood; for the blood of Christ gives life to this Testament, as Moses plainly tells vs, *There is life in the blood.* This word *Testament* implies a promise; and therefore teacheth vs that, *This*

Sacrament doth confirme, strengthen, & nourish our faith, because it seals the promise we should beleue. As it is with those to whom Legacies are bequeathed, they neuer are in doubt, or feare of the payment, because, say they, it was his will, and Testament: but the more they thinke of them, the more they are confirmed. So it is with all the faithfull; nay, they

are

in better case, (for the executors of a mortall man may fly; or dy, or be bankrupt) they may fully assure themselves of the payment of their Legacies bequeathed vnto them by Christ, who who will neuer faile them, for what hee hath promised in his last will, and Testament, shall be established.

The things to bee considered in, and about a testament, are such as these: 1. The Testator, who makes his will and testament, and that is Iesus Christ, the eternall Sonne of God; the Author of every good and perfect gift, the everlasting Father, the heire of all things, &c. Hee had free liberty and power to make his last will and testament.

*Ob.* But a seruant in the house

X

of

1 The Testator

Mat. 16. 16

Mar. 1. 11.

2. 11

Iam. 1. 17.

Isa. 9. 6.

Heb. 1. 3.

*Ob.*

of his master, and a sonne vnder the gouernement of his father, can be no Testators: Christ was both a seruant, and a sonne, how could he then be a Testator?

*Sol.*

Mat. 28. 18

Luk. 20. 14

Mat. 11. 27

*Sol.* God gaue all power and authority vnto him, as Christ himselfe testifieth, *All power is giuen vnto mee in heauen and in earth*: and God made him the heire of all things, as hee saith in another place, *All things are deliuered vnto mee of my Father*: therefore hee had free power to be a Testator.

Secondly, God his Father sent him into the world for this end, that he should confirm with his death this new Testament: *Behold (saith the Lord) the daies come that I will make a new covenant with the house of Israell, and with the house of Iudah, &c.*

Ier. 31. 31.

32.

Heb. 8. 7. 8.

9. 10.



*the Lords Supper.*

301

2. The Legacies that the Testator bequeathed, are many: but principally Redemption, & liberty from the powers of hell, death, Sathan, flesh, world, sinne, &c. (by his blood he hath redeemed vs) and free remission of finnes: *This is my blood which is shed for many, for the remission of finnes.* These Legacies were Christs own proper goods, they did not belong to any other, Christ might therefore more freely bequeath them. No man can bee a Testator of another mans goods & inheritance. 2. They were not deserved, nor of merit: that cannot bee called a gift by will and testament, that was first earned; it is rather a debt due, and excludeth al favor and good will which is required in a Testament.

The Legacies.

Eph. 1. 7.

Col. 1. 14.

Mat. 16. 18

*Non potest Testamentum liter Legari quod debetur ex merito: A: erit enim transit in*

X 2

Much

debitum,  
Debitum  
autem ex-  
cludit gra-  
tiam, quam  
libera re-  
quirit Testa-  
menti bene-  
uolentia.  
Musc.

Much deceiued then are the aduersaries of Gods Church in respect of their pardons, and of their merits : 1. By their pardons granted them by one or other of their holy Fathers the Popes, they looke for remission of sinnes; but they may looke long enough ere sinnes can bee pardoned by a Pope; nothing can purge vs from them, but the blood of Christ Iesus.

2 By their merits they shall neuer procure those Legacies left by Christ to his Church: he gaue them freely, but they will haue them deseruedly, they scome his gift, they will either earne it, or not haue it, and so they are like for euer to go without it.

2 The  
Heires.  
Rom. 8. 17.

3 The heires of the Testator:  
They are the Sons of God, and  
true

true beleeuers: Christ in making this his last will and testamene was not partiall, giuing much to one, little to another, and disinheriting a third; but he gaue to all the faithfull alike, euen to all that beleeued in him, remission of finnes.

*Ob.* But it may be said, that Christ herein did much wrong to his naturall mother, bretheren, sisters, and other his kinsfolkes: they alone should haue beene his heires.

*Sol.* I answer heere, Christ lookes not at his kindred, his bretheren and sisters by nature, flesh and blood haue small part in these Legacies; but he looks at his bretheren and sisters by Grace, to whom the Couenant was made. It is not the priuiledge of nature, but of adoption,

*Ob.*

*Sol.*

4 The Ex-  
ecutors.

that can challenge inheritance  
given by his will.

4 The Executors; they were  
his Apostles, successively all di-  
ligent and faithfull Ministers,  
whom hee entrusted with the  
carefull performance of this his  
will and testament: who, while  
they carefully and faithfully  
preach the Word, administer  
the Sacraments, & performe o-  
ther duties laid to their charge;  
are said to be good and faithfull  
Executors: and as *Paul* saith;  
they are right *disposers of the my-  
steries of God*.

1. Cor. 4. 1.

5 The  
death of  
the Testa-  
tor.

5 The death of the Testator  
A will is as good as no will, so  
long as the Testator liuely bee  
ready adde to it, or take from it  
what he pleaseth: but when he is  
dead, it is in force and strength,  
as the Spirit of God teacheth

2nd

& X

vs,

vs: where a Testament is, there must also of necessity be the death of the Testator, for a Testament is of force after men are dead; otherwise it is of no strength, whilst the Testator liueth. This Testament of Christ was confirmed, and ratified by his owne death, and blood-shedding: as the Covenant God made with Israel, was with the shedding of the blood of Bulls and Goates.

Heb. 9. 16.  
17.

Lastly, there are conditions required of the heire, which he must keepe: So also of the heires of Christ, which they must obserue: they must beleue in him, and make particular application of him and his merits vnto themselues, saying with the Apostle, He dyed for me, and gaue himselfe for me. They must walke worthy of those Legacies in his

6 The  
Condition  
of the  
Heire.

Gal. 2. 20.

Testament bequeathed vnto them; being holy, mercifull, and humble as hee was, they must come as neere to his diuine nature, as possibly they can, and resemble his Image. Yea, seeing all of vs are called to bee heires, let vs not bee proud of our inheritance bequeathed, but rather let vs bee obedient to him that gaue it: let vs bee thankfull for such a gift, let vs giue our selues againe to him that hath beene so liberall to vs; let vs no more minde earth and earthly things: and let vs giue good possessions to our sonnes, and dowries to our daughters; that is, let vs labour for their plantation in the most holy faith, that they may bee co-heires with Christ, rooted and built vp in him.

Second

Secondly, Christ doth not  
only speake of a Testament, to  
shew vnto vs that the first con-  
nant (wherein were the ordi-  
nances of diuine seruice,) and a  
worldly Sanctuary: For there  
was a Tabernacle made, the  
first was called the Sanctuary  
wherein was the Candlesticke,  
the Table, the Shewbread: The  
second was called the holiest of  
all, wherein was the golded cen-  
ser, the Arke of the Couenant,  
the golden pot that had Manna;  
Aaron's rod, and the Tables of  
the Couenant, &c.) is renewed  
by Christ. All the ceremonies,  
small ordinances, and sacrific-  
es which did remaine vntill  
the time of reformation came,  
are abrogated and dissolued:  
For Christ being come an high  
Priest of good things to come,  
by

A new  
Testa-  
ment.

Heb. 9.  
reade the  
whole  
Chapter.

by a greater, and a more perfect tabernacle, not made with hands, did so wash the face of the old Testament with his blood (as I may so speake,) that one would not thinke it the same, but rather a new Testament. Euen now it was shadowed with a thousand ceremonies, and now they are gone from it, as the mist before the Sun.

2. It is called a new Testament, because of the often renewing of it, first to Sem, then to Abraham, after to David, and now both to Jew, and Gentile, that it might be for ever a new Testament, to distinguish it from the old, from which it differs not in substance, but in circumstance, in regard of administration thereof: The Law was  
 given

Gen. 9. 26.

27.

12. 1. 2. 3.

2. Sam. 7.

14.



given by Moses, but grace and  
truth came by Jesus Christ: The  
Law is the ministration of con-  
demnation: But the Gospell,  
be the new Testament is the mi-  
nistration of righteousness: The  
Law, or the old Testament  
gendereth to bondage; but the  
Gospell is free, ~~and maketh the~~  
~~children of promise:~~ The old  
Testament was confirmed by  
the blood of Goats, Bullocks,  
and Lammes; but the new Testa-  
ment is confirmed by the blood  
of Christ. In the old Testament  
Christ was promised; but not  
exhibited; in the new Testa-  
ment the promise is fulfilled; &  
he is exhibited. The old Te-  
stament was full of types, sha-  
dowes, and figures: Moses put a  
veil on his face; that the children  
of Israel could not stedfastly be-  
hold

John 1. 9.

2. Cor. 3. 9.

Gal. 4. 24.  
18.Exo. 24. 8.  
Leu. 1. 5.  
9. 18.  
16. 14. 18.

Mar. 3. 17.

2. Cor. 3.  
13.

bold the end of that which is abolished: But the new Testament is the substance of those shadowes: the sacrifices, and ceremonies with the Priest-hood are taken away, the veile is rent, & we may behold as in a glasse, with open face, the glory of the Lord: the new Testament therefore doth as far excell the old, as the substance doth the shadow, or the thing in selfe the figure of it. Hence therefore in the third place we may obserue for our benefit, and comfort, That 10  
1000 Wee vnder the new Testament haue greater means of knowledge, and obedience, then the faithfull had in the time of the old Testament: Salvation is nearer vs then when it was first preached: the waters from vnder the threshold of the Sanctuary

Doct.

ary reached but to their ankles, which now is become a streame that cannot be passed: the Cloud at the first appearance to them was no bigger then the palme of a mans hand, which now couereth the whole heauen: the Fathers of the old Testament, had but a candle to see by, but we haue the full glory and beauty of the Sun: they had but the drop, and sprinkling of water, we haue the full fountaine.

2. If we compare our Church with that of the *Jewes*, we shall observe that the Lord did but sprinkle his graces heere and there vpon a few persons, where he pleased; but now hee hath powred out his Spirit, and opened a fountaine of grace for all beleeuers: All nations, *Gentiles*,  
*Arabians*,

Ioel 2 18.

Isay 2.2.  
11.6.

Arabians, Barbarians, &c. Have  
equall part and promise in his  
graces. The mountain of the  
Lord is lifted vp vpon the top of the  
mountaines, that all the earth might  
be filled with the knowledge of  
God, as the waters cover the sea.  
So as now from the least to the  
greatest, all may know the  
Lord.

Reas. 1.

1 We haue the renewed Te-  
stament, which since the com-  
ming of Christ, is expounded  
more plainly by Euangelists,  
and Apostles, then before by  
Prophets.

Reas. 2.

2 God hath given a greater  
measure of his Spirit, both for  
vnderstanding, and obeying, he  
hath led captivity captiue, as-  
cended on high, given gifts vnto  
men, and sent his Spirit to leade  
vs into all truth.

3 The types, promises, prophecies, and predictions of the old Testament, are now knowne to be accomplished in the new; in so much (as one saith well) that the exposition is more cleare then the text.

*Reas. 3.*

1 This may serue to teach vs that as Gods grace hath more abounded towards vs then to them of the old Testament, so the more should we endeauour to be answerable vnto them: This is a true rule, *so who much is giuen, much is required;* & according to the encrease of meanes the Lord lookes for encrease of knowledge, faith, and obedience. Whē *Isa* first prophesied of the powring out of this Spirit, marke what wonderfull effects followed; sons and daughters, seruants, and maides, old, and

*Luk. 11. 48*

and young, prophesied, saw visions, and dreamed dreames. When this new Testament was first published, what fruites followed? what illumination? what vnderstanding? what tongues? what miracles? what conuersion to God? Sometime many hundreds, sometimes many thousands were wonne at one Sermon, and how violently was the Kingdome taken? We haue the same Spirit powred forth in a more plentifull measure then they had; we haue the same Testament, but renewed vnto vs; we haue the cleare Sunshine of the Ghospell, and the fountaine of liuing waters: But what condemnation is it, that we should be like streit-necked vessels, that receiue the Spirit, but drop by drop, though it bee powred on

vs

vs with full buckets? What a  
fearefull iudgement hangeth  
ouer our heads, that come be-  
hind the ordinary beleeuers of  
the old Testament in know-  
ledge, faith, and fruition of  
Christ with his graces? Is Christ  
come, crucified, raised vp to glo-  
ry; and are wee but infants in  
these elements? Oh what a dis-  
grace is it that we shold be infe-  
rior to those of the old Testa-  
ment, who had but the shadow,  
whereas we haue the body and  
the substance? What a great  
condemnation will it be, that  
wee who are reserued to such a  
bright shining day, should  
stumble at noone? In a darke  
night to stumble, and fall; were  
no such danger, but to say I am  
in the light, I see my way well  
enough, and yet to come be-

Y hind

hind not only the *Jewes*, who walked in a darke light, but euen the *Gentles*, who were darke-nesse it selfe, in the practise of iustice, mercy, truth, sobriety, and such like, is an heavy condition; and yet not the condition of a few professed Christians: and what a shame is it that we shold be neuer a whit washed, nor euer a whit the cleaner, but like rubbish bricke, and Ethiopians, though rivers of waters be cast vpon vs? Oh let vs bewaile our want of growth, and our backwardnesse in all holy things, and labour to bee filled with all sauing knowledge whereof wee haue such great meanes. Kings, and Princes desired to see the things that wee see, and could not.

*Drink yee all of this.) As Christ*

*saith*

*com-*



commanded his Disciples to  
eat the bread, so hee com-  
manded them to drinke the wine;  
nay, he spake more precisely of  
the wine, then of the bread: For  
of the wine he sayd, *Drinke ye  
all of this*, which he said not of the  
body. Here the body and blood  
of Christ are ioyned together, &  
commanded to be receiued to-  
gether of euery communicant.

Against this haue the Papists  
much offended, diuiding Christs  
body, as the Souldiers did his  
coate; they will not sticke to do  
halfe of Christs commande-  
ment, to giue the bread: but for  
the wine, they are ready to say  
with ancient *Hereticques*, *Touch  
not, taste not, handle not*: It seemes  
that Masse Priests are turned  
from seruants, and stewards, to  
be Lords and Maisters; if they

*vse.*

Col. 3. 21.

say, the Laity shall not drinke at the communion, it must be so, they will haue authority equall with, or as great as Christ: if hee command to administer vnder both kinds, they will command their inferiour Shauelings to administer vnder one kind. Like *Ananias*, they keepe backe that which they should distribute, they wil giue the bread, but not the wine, for feare of spilling it on the peoples cloathes. But herein these Pontificij Popish Shauelings, 1. Sin against the institution of Christ, who gaue to his Disciples the mysteries not onely of his body, but also of his blood, saying, *Drink yee al of this*, and they all dranke of it, sayth the Apostle.

Mar. 14. 13

2 They sinne against the integrity of the Sacrament; that must

must not be receiued by piece-meale; but (accordingly as it was instituted) vnder both kindes:

3 They sin against the confirmation of the new Testament: For in taking away the Cup, they take away the blood of Christ, wherewith the new Testament was ratified.

4 They sinne against the Apostolicall Tradition, for the Apostles deliuered the Sacrament vnder both kinds, as they receiued it from Christ vnder both kinds: *That I receiued of the Lord (saith Paul to the Corinthisians) I haue deliuered vnto you.*

5 They ouerthrow, and abuse the custome, and practise of the former, and purer Churches, who acknowledged no other administration of this Sacra-

Y 3 ment

1. Cor. 11.

ment then that which was according to the direct institution of Christ.

*De consecra. distin.*  
2. *Can. com-*  
*perimus*  
*autem quod*  
*quidam*  
*sumpta &c*  
*Anno 494*

*Ibid. Cum*  
*omne &c.*  
*Anno 338*

*Anno*  
*1430.*

6 They wrong their own men. Pope *Gelasius* ordained that all Christians, spiritual and temporall, should receive the Sacrament of the body and blood of Christ in both kinds, and hee that would not should abstaine from both. Pope *Julius* the first, commanded that the people should receive both the bread and the wine, one fowrell from another: Pope *Eugenius* the fourth, allowed of Christs institution, when the Councell holden at *Basile* concluded that according to Christs institution the people should receive the Sacrament in both kinds.

7 Lastly, they speake much for charity, but yet there is none

to be found in their Sacrament:  
For what charity is there, where  
one drinckes vp all alone? If their  
Sacrament were a Sacrament  
of charity and loue, then the  
members of Christ might not  
only eate thereof, but also  
drinke: *The Cup of blessing which  
we blesse, is it not a communion of  
the blood of Christ?* and againe,  
*Do we not all partake the same  
bread?* But the Masse-monger  
he eates, and drinckes vp all by  
himselfe, contrary to Christs  
commandement, and the order  
of charity, so as he makes the  
Lords Supper a Sacrament of  
hatred and dissention, rather  
then of loue and vnity.

I. Cor. 10  
16.

-Verse 26. *For as often as yee  
eate this bread, and drinke this cup,  
yee do shew the Lords death, till he  
come:* The Apostle hauing set

downe the institution of this Sacrament, now proceedeth to the end and vse of it, and teacheth vs how wee may remember the death of Christ, & how the verue thereof may bee sealed, and stamped in our consciences: *For as often, &c.* That is, whensoever you are partakers of the Sacrament of the body and blood of Christ, (and necessary it is that we should often communicate,) *You shew forth the Lords death,* or, you shal shew forth the Lords death.

2. Cor. 11. 26.

Deu. 26. 3.

The word vsed, signifieth to declare, or set forth: And according to the sence of the Ancient *Hebrewes*, it signifieth to praise, or giue thanks, or to make profession. It is much at one with that which was spoken before, *Do this in remembrance of me, till bee*

he come: till the day of Iudgement, when Christ will personally appeare, at that time wee shall neede no shewes nor sim-  
bolls of him; for then hee will shew himselfe from heaven bodily, that all men may behold him visibly: but till that time come, this Sacrament is a shew of his death, and a remembrance of his person.

*So often as yee eate.*] From this word *Often*, here vied of the Apostle, we learne this Doctrine, That

This holy Communion of the Lords Supper, ought at sundry and diuers times to be celebrated and administred of the Pastor, and receiued of the people. This the Apostle giueth vs to vnderstand, in that he saith, *so often as yee eate*, taking it for granted,

*iracul*

*Doct.*

ted, that it is not sufficient for vs to eate once or twice by the yeare at this blessed Table, and of this holy Supper, but we must eate thereof often, as time and occasion may cōueniently serue. Hence wee see in the Olde Testament, though the people of God were but once circūcised, yet often and sundry times they receiued the Pasleouer, and eate the Paschall Lambe: So though we be but once baptized, yet we are to be made frequent partakers of the Lords table.

*Reason.*

For a man is borne but once, but hee encreaseth still, till he come to a perfect growth: even so a Christian is but once borne of water and the Spirit, and so by baptisme is receiued into Gods Church; but being in the Church hee daily encreaseth, or ought



bought to encrease, till he become  
a perfect man in Christ; and  
therefore unfeignably, this Sa-  
crament of the Lords Supper  
must often be received, being a  
right, a speciall meanes, and help  
of our growing forward in  
Christ. My counsell is (saith  
one) that every Lords day this  
blessed Sacrament bee recei-  
ued. Here two sorts of peo-  
ple may greatly bee reprov-  
ed: First, all such, whether they bee  
teachers or people, that con-  
tent themselves with receiving  
this holy Sacrament but once a  
yeare, they thinke it sufficient,  
and therefore they will trouble  
themselves no more with it: this  
plainely sheweth their supersti-  
tious madnesse in their choyce  
of one day in the yeare (vs. Ba-  
stard

Omnibus  
diebus do-  
minicis co-  
municandi  
suadeo Aug.

Use.

ster day) and no other for the receiuing of this Sacrament: and it bewrayeth their little care of the remembrance of Christ, of his death, sufferings, and shedding of his blood for remission of finnes.

2 All such may be reprov'd, that when occasion is offer'd, yet for negligence, slothfulnesse, ignorance, malice, hatred, or for clearing themselves of hypocrisie (as some say) &c. will not receive: they will absent themselves on purpose, neuer considering this duty of often receiuing which was comanded by Christ, & binds the conscience. It may bee that thou art not prepared, that thou liest in sinne without repentance; that thou hast hatred, enuy, and malice, boyling in thy heart against thy neighbour:

bout : In this taking thou art not to lye still, but to vse double diligence in preparing thy selfe, in repenting of thy sinnes, in seeking reconciliation with thy brethren, otherwise thou doest deprive thy selfe of that singular fruite, and great good, which may bee reaped from the receiving of this Sacrament. This point hath beene handled before and by Gods assistance shall bee more largely spoken of in our treatise touching the duties of Communicants.

*Te shew the Lords death.*) This is a special end of this Sacrament, and teacheth vs that wee ought often to remember Christ, and to shew forth his death: this is a speciall thing which God requireth at our hands, and for this end and purpose he hath enioyned

*Doct.*

ioyned vs this Sacrament. And Christ also willett vs, in the eating of this sacramentall bread, and drinking this sacramentall cup, to remember him; for in so doing, wee shall shew forth his death till he come.

Christs death is shewed forth either in word or in life.

I In word, First, by praying and magnifying God for his mercies in Christ, especially for our Redemption: wee are made a chosen generation, a royall Priesthood, an holy nation, a peculiar people, that wee might shew forth the vertues of him that hath called vs out of darkenesse into his marueilous light: therefore Blessed be the Lord God of Israel, because he hath visited and redeemed vs, and raised vp the horne of Salvation vnto vs in the house of his

1. Pet. 2. 9.

Luk. 1. 68.  
69.

*his servant David: yea, blessed be the Father of our Lord Iesus Christ, who hath blessed vs with all spirituall blessings in heauenly things.*

*Eph. 1.3.*

*3 By making a confession, and profession of Christ his death before our enemies. Bee you ready alwayes to giue an answer to every man that asketh you a reason of the hope that is in you. Thus Peter made a bold profession of the death of Christ, before the men of Iudaea, all that dwelt at Ierusalem, before Cornelius & his whole household: So did Paule and all other the Apostles, beeing not ashamed of his death, whereby they and all the faithfull finde life.*

*1. Pet. 3. 15.  
Phil. 2. 11.*

*Act. 2. 14.  
& 3. 10.  
18. & 4. 8. 9.  
10. & c. 5. 19  
20. & 10. 34  
35. & c.*

*2 In life. 1. By suffering crosses and afflictions for Christs sake, we must looke to Iesus the Author*

*thor*

Heb. 12. 2.

2. Cor. 4. 8.  
9. 10.

Phil. 1. 30.

author and finisher of our faith, who  
 for our sakes, endur'd the Crosse,  
 and despised the shame, &c. The  
 servant must not looke to be a-  
 boue his Master: Christ hath  
 chalked the way, and we must  
 walk after him, through afflic-  
 tions and troubles, through sor-  
 rowes and crosses. Paul tels vs  
 that he did beare about in his bo-  
 dy the dying of the Lord Iesus: but  
 how? In this, that he was trou-  
 bled on euery side; perplexed,  
 distressed, persecuted, cast down,  
 &c. Vnto vs therefore it is gi-  
 uen, not onely to beleue in  
 Christ, but to suffer for his sake:  
 Let vs take vp our Crosse and  
 follow him, knowing that affli-  
 ctions and sufferings are the  
 markes of the Lord Iesus in our  
 body, and that hee will not suf-  
 fer vs to be tempted about that  
 we

we are able.

By a daily sorrowing, and  
bleeding in our hearts : shall  
Christ suffer for our finnes, and  
shall not wee whose finnes they  
are, be moued, and affected? The  
bleeding of our hearts with sor-  
row, and the dropping downe  
of teares from our eyes, may put  
vs in mind of his precious blood  
that dropped, & distilled downe  
from his sides : The hardest A-  
damant that cannot be bruised  
with an hammer, yet if it be steep-  
ed in the warme blood of a  
Goate, it may be broken : And  
surely the blood of Christ will  
supple and soften our hearts,  
that we may lament and be sor-  
ry for him, as one that is sorry  
for his first borne. The more  
wee mourne and weepe for our  
finnes, the more wee are put in

Z minde

Zach. 12. 10

mind of the sorrow and anguish Christ felt, bleeding in his heart at his death, when he cryed out, *My God, my God, why hast thou forsaken me?*

13 By dying vnto sinne, Christ his death must bee like vnto the graue: The graue consumes the body, so the death of Christ must consume the body of sinne.

This dying vnto sinne, is called a crucifying of the old Man, with all his workes, an vtter abandoning of sinne, a selling of all that we possesse, a destroying of the body of sinne, a mortifying of the deeds of the flesh, &c.

They that are Christs will shew forth his death by crucifying the flesh with the affections and lusts thereof: and in that Christ died vnto sinne once, it may teach vs, euen vs, that are redee-

Rom. 6. 6.

Mat. 13. 14

Rom. 8. 13.

Gal. 5. 24.

Rom. 6. 10.

11,

obtain

S

med



med by his blood, to make this  
account & reckoning with our  
selues, to dye vnto sin euery day,  
and to deny al manner of world  
lusts, neuer walking after the flesh,  
though wee walke in the flesh.

The vse of this point is, seeing  
God requireth at our hands the  
remembrance of Christ, and not  
onely so, but that wee should  
shew forth his death: Let vs  
then in the fear of God be care-  
full of this duty, and shew forth  
his death till he come, by mag-  
nifying his Name, by making  
profession of the faith before the  
world, by enduring troubles &  
afflictions, by inward sorrowing  
and weeping for our transgres-  
sions, which were the sharp nails  
that entered into his precious  
body, and by a daily dying vnto  
sinne: But alas, for the most

*Tit. 2. 11.*

*in carnis natura*

*peccata*

*Rom. 8. 4. 9.*

*vse.*

part we forget Christ, we neuer thinke on him; wee seldome or neuer glorifie his holy Name, as appeareth by our generall carelesnesse in all holy duties, by our small account of Christs Passion, & by our ordinary cursing and swearing: wee seldome or neuer make profession of the sauing faith, vnlesse it bee cursorily or negligently, for feare wee should bee disgraced in the world with the vpbraiding name of Puritans, and nice Protestants, or for feate of the losse of great mens fauour: we neuer suffer for Christs sake, but rather like *Demas* flie the troubles that are to come: or if wee suffer, it is as a malefactor, or as a thiefe, or an euill doer, or as a busie-body in other mens matters: Or for tumults in the Church

1. Pet. 4. 15.

Church by schisme and heresie:  
or because we shame to be cou-  
ted Apostates and reuolters, or  
because we desire to be honored  
as Martyrs. We neuer moume  
or take on for our sinnes, but we  
remaine impenitent, and lye in  
the hardnesse of our hearts; nei-  
ther doe we labour to kill sinne,  
but it reignes in our mortall bo-  
dies, which is the sword to kill  
Christ, and as the poyson of a  
dragon in the mouth of Christ.  
Thus wee put farre from vs the  
death of Christ: Oh therefore if  
wee will looke to haue any part  
in Christ, let vs not thus re-  
maine in blindnesse and stub-  
bornenesse, let vs not thus blot  
Christ out of the booke of our  
memories; but let vs so carry our  
selues, that in euery thing wee  
take in hand, we may remember

him, and shew forth his death  
*(Till he come.)* There is a two-  
 fold coming of Christ, one of  
 basenesse and humility, which is  
 his first coming, and past alrea-  
 dy: another of glory and pow-  
 er, which is the second com-  
 ming, that we daily expect: and  
 of that doth our Apostle heere  
 speake, *Till he come*; that is, vntill  
 Christs second coming to  
 Iudgement: From hence learne,  
 That

*Doct.*

At the last day: Christ will  
 come from heauen, and visibly  
 appeare in his manhood: For  
 the first, Christ will come from  
 heauen: this is plaine in sundry  
 places of Gods word, *Our con-  
 uersation is in heauen, fro whence  
 we looke for the Saviour: The son  
 of man shall come in the clouds of  
 heauen: This Iesus which is taken*

Phil. 3. 20

Mat. 24. 30

Act. 1. 11.

and

es

up

up from you into heaven, shall so come as ye have seene him goe into beauen. And againe, The Lord shall descend from heaven.

1. Thes. 4.  
16.

This needs no further prooffe, It is a thing that we all beleue, and confesse, that Christ beeing ascended into beauen, and sitting at the right hand of God, will come againe from heaven in his appointed time.

This may reprove many sectaries, and Atheisticall mockers of Christs second comming. First, the *Carpocratians*, the *Caians*, *Porphyrie*, and other *Sadducean* heretiques, that deny the Resurrection and the day of Judgement, when Christ should come: they take away the cause, and the end of his comming, & so by consequence they deny his second appearance.

Use.

Secondly, the Iewes, who fasten both their eyes so stedfastly vpon his first comming, & the basenesse and humility thereof, that they haue no leisure to thinke of his second glorious appearance; they turne not vp their eyes to behold him, whom they pierced, neither doe they consider how he will come with glory and great power; if they did, then they would acknowledge him the great and powerfull *Messiah*. But let not vs (as they doe) fixe both our eies vpon the basenesse of his first coming, but let vs with one eie beholde the glory of his second comming, which shall abundantly counteruaile the humility of the first.

Thirdly, false teachers, that say, the body of Christ is not in heaven

heaven only, but in earth also, in every kingdom, in every city, in every parish, in every house, in every piece of bread, and cup of wine, where the Sacrament is received: But this is to destroy the nature of a true body, which cannot bee in diuerse places at once.

Let vs therefore take heed of such deceiuers, give no place to their error, and trust perfectly that Christ sitteth at the right hand of the throne of Maiessty in heaven, hauing no corporall presence elsewhere: and that from thence he shal come at the last day to render vengeance vnto the wicked, and to be glorified in his Saints.

Lastly, godlesse mockers of Christs second coming, who Saint Peter speakes of, who in regard

2. Pet. 3. 3.  
4. 5. to 10.

regard of so long delay of his  
 coming, grow to deride and  
 scoffe at the promise: But here  
 in how much do they forget  
 themselves, measuring the daies  
 of Gods eternity by the scant-  
 ling of our time? Secondly, how  
 little do they consider the ends,  
 and reasons of the delay?  
 which are not the Lords for-  
 getfulness, or change of his pur-  
 pose, but his patience towards  
 vs in waiting for our repē-  
 tance, and the accomplishment  
 of that number that he hath cho-  
 sen to life: of whom perhaps  
 there are many as yet vnborne.

*Use 2.*

Secondly, this second com-  
 ming of Christ may bee a ter-  
 rour to all the vngodly that  
 haue pursued from them the euill  
 way, and despised the humilitie  
 of Christ, and his still voyce in  
 the



the Ministerie of his Gospell:  
 they will not tremble now at  
 his word to frame their lives  
 thereafter, therefore they shall  
 tremble to dust at the sight of  
 his second appearance, and not  
 be able to stand. Those that are  
 now ashamed of him, shall then  
 be ashamed of themselves, when  
 hee shall bee ashamed of them;  
 and as for those that apply  
 pierce him with the speeres  
 and nailes of their sinnes, they  
 shall bee sore to see him whom  
 they haue pierced, when them-  
 selves shall bee pierced with  
 shame and sorrow, to their end-  
 lesse confusion. Oh consider  
 this, yee that forget Christes  
 commandments, and speake peace to  
 your soules, why do you abuse  
 his patience? Why will you  
 tickle vp wrath for your  
 selues

Mat. 23

Luk. 9 26

341

2. Theſ. 1. 8

vſe 3.

ſelues, againſt the day of wrath? Why will you fit your ſelues as fuel for the fire of that day, when the Lord Ieſus ſhall come from heauen, inflaming fire to render vengeance againſt all them which know not God, nor obey the Goſpell of our Lord Ieſus? Well, if you will not be warned, but you wil go on in ſin, know it that the party wonged by your ſin, is he, who muſt come from heauen to bee your Iudge, and to paſſe ſentence of condemnation vpon you, *beare in mind yorſ*

Thirdly, do we looke that our Saujour will come the ſecond time from heauen? Great reaſon then, that wee ſhould haue our conuerſation in heauen, and that in affection, ſoule, heart, thought, loue, and deſires, wee ſhould aſcend thither. Herein

ſould

we

wee may learne a lesson of the children of this world : Where is the Vsurers mind, but where his siluer and gold is ? Where is the Husbandmans mind, but on his tillage, pastures, barnes, and where hee lookes for the fruite of his labours ? Where are the affections of the voluptuous, and ambitious man, but where the things are, which his soule desireth ? And where should our hearts and soules conuersation be, but in heauen from whence shal come our Sauiour, euen the Lord Iesus Christ ? Oh let vs sayle ouer *Jordan* into the land of promise, let vs go into heauenly *Canaan*, and be Citizens there. If wee count that our treasure is in heauen, let our hearts also be in heauen; there Christ is, and  
thence

thence we looke for him.

Christ will not only come from heauen, but hee will also come as man; hee will visibly shew himselfe, in his manhood; that all eyes may behold him.

Act. 17. 31.

This is plaine, God hath appointed a day in the which hee will iudge the world in righteousness, by that man whom hee hath ordained. Againe in that Sermon of

Act. 10. 42.

Peter before Cornelius, the Apostle teacheth vs, how that the man Iesus was ordained of God to be Iudge of quicke and dead. In another place, The Son of man

Mat. 16. 27.

25. 31.

26. 64.

shall come in the glory of his Father. Paul enioyned Timothy to fulfill his charge vntill the time of the appearing of our Lord Iesus Christ, which he shall shew.

1. Tim. 6.

14. 15.

Now the wisdome of God thought fit that Christ should

visi-

visibly appeare, and come as  
man.

Because Christ having in  
his manhood accomplished  
mans redemption, and in it had  
bene iudged of the world: It is  
meete that he should now mani-  
fest the glory of his manhood,  
exalted above all Creatures, &  
shining in such brightnesse of  
glory, as is fit for such a body as  
is vnited to the diuine nature:  
Hence it is that we often reade  
this second comming opposed  
to his former: wherein he plea-  
sed to couer and veile his glory,  
which now he will reueale, and  
make most splendent and beau-  
tiful.

It is certaine there shall be  
a day of iudgement; and that  
the visible act of iudging shall  
bee ascribed to Christ as man,  
because

*Reas. 1.*

*Reas. 2.*

because neither Father, nor holy Ghost can assume visible formes, being incorporeal; and spiritual substances: Neither could they make themselves of small reputation as Christ God-man did: and their sides (hauing neither bodie, nor formes of bodies,) could not be pierced; and therefore it is Christ alone (whose body was broken, and sides wounded for our finnes) that shal visibly in the forme of man appeare, that mortall eyes may behold him.

Reas. 3.

3 Christ wil appeare as man, in regard of his sheepe and selected children, who as they are iustified by his first appearing in humiltry, so shal they be glorified by his second appearing in his glorified body.

4 Lastly, hereby he shal shew his

his neare affinity vnto man, in that he shall in his humanity be seene visibly descending in a Cloud, as he was seene visibly ascending by a Cloud.

*Use.* Belike then Christ is resident in heauen, and so shall be in respect of his humanity, till the time of consummation; when we may expect his second bodily appearance. Is it not strange then, men should dreame of his humane presence perpetually vpon earth? and that his humanity as well as his deity fills both heauen and earth? What then is become of that which he spake in the daies of his flesh? *Me shall ye not alwayes haue*; and, it is expedient for you, *that I go away*. How is it that the Scripture bids vs seeke his body in heauen, and thence to

*Use.*

Mat. 26. 11.

Ioh. 16. 7.

expect him? Let vs content our selues with the simplicity of Scriptures, and the truth thereof.

*Vse 2.*

*Vse 2.* This may serue to terrifie the wicked; there is a generation of *Anaks* house left still, who go about to lay *Pelion* upon *Ossa*; who thinke (because Christ at the last day will come to iudge the world in his manhood,) to be as good as he, and to throw him out of the throne of Iudgement: He is but the *Carpenters sonne*, and shall he rule ouer vs? But alas, when that day comes, they shall tune another song, they shall quake and tremble, and not be able to answere one word for a thousand. Now like *Iosephs* brethren they stalke, and strout it out in their bravery, in their vaine power, *shall be haue*



have dominion ouer vs? Come, let  
 vs kill him; but then they shall  
 be troubled at his presence, and  
 feare shall come vpon them,  
 they shall not be able to behold  
 the glory of his face, but shall  
 fall downe before him, and de-  
 sire the hills to couer them. His  
 first comming was so base, and  
 himselfe so despised, that euery  
 one did ouertop him. He was  
 then in the forme of a Seruant,  
 and cast off of euery man;  
 which our hellish *Anakims*, and  
 prophane *Esaus* take hold of,  
 and thinke him still the same:  
 But to their sorrow and confu-  
 sion, the Lord hath exalted him,  
 appointed him their Iudge; and  
 he wil (as sure as the coate is vp-  
 pon their backs) come with  
 thousands of his Saints to con-  
 uince them of all their vngodly

Gen. 37. 2.

29.

Gen. 45. 3.

50. 15. 16.

17.

Phil. 1. 7. 8.

Iud. 14. 15.

Luk. 19. 37.

Vse 3.

deedes, and proud speeches, that they in an vngodly maner haue spoken against him; and (will they, nill they) they shall bee slaine before him.

Vse 3. Here is comfort for the godly, who haue followed Christ in their regeneration; & who haue bene his brethren, and sisters to do the will of his Father: Hee will acquite them of all due and debt, let them free from sinne; and the rusty setters of all their hard affliction. As he was their elder brother in sanctification, so hee will be for their saluation: Now hee is for them to his Father, an Intercessor, Mediator, Advocate; but then in his owne person, & manlike appearance, he will bee a totall Redeemer. Oh let vs comfort our selues, and waite for

for the day of our redemption,  
let vs lift vp our heads for ioy:  
The regions are white to the  
haruest, and the day commeth  
on, wherein our Head shal shew  
forth both his owne, and our  
glory who are his members; and  
when it is come, then the  
least among vs, shall be  
knowne to bee the

*Kings Sonne,*

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*FJNJS.*

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